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The Living Church

VOL. XXXIX. MILWAUKEE, WISCONSIN.—MAY 16, 1908. NO. 3

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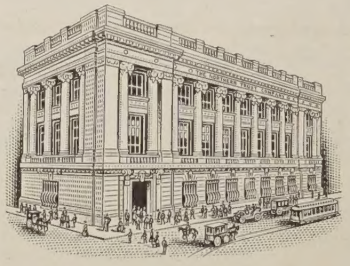

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HEAVEN FOR THE HEAVENLY MINDED.

IT is one of the common delusions of mankind that they really want to go to heaven—at least, that they will want to go there when they die. No appeal of the revivalist meets with so certain and hearty response as his "Everybody who wants to go to heaven, stand up." This is an old error. The children of Israel to whom our Lord's forerunner and our Lord Himself proclaimed that "the kingdom of heaven is at hand," were more or less in doubt about the ability of Jesus to establish that kingdom, but they were in no sort of doubt that, granting He could establish it, they would be happy in it; just as they had no doubt about their being in it whenever it should be established.

But there is no such heaven as people have vainly imagined for themselves; and the heaven that does exist, the natural man does not want to go at all, either now or when he shall die. There is no set of conditions anywhere in this universe, either actual or possible, in which people can be permanently or deeply happy, unless they themselves are in harmony with those conditions. "Except a man be born anew, he cannot enter into the kingdom of heaven."

The only kingdom in which men can be both deeply and permanently happy is the eternal and spiritual kingdom which is harmony with God's will. And the Bible is the record of the process through which a selected line of men passed from the kingdom of the world to the kingdom of the spiritual.

Even after ages of discipline, the chosen people clung to a kingdom which was of the earth, earthy. Our Lord's disciples tried the impossible experiment of combining the Kingdom of God with the kingdom of this world: "the lust of the flesh, the lust of the eye, and the pride of life." The last question they put to the ascending Lord was, Wilt Thou at this time restore the kingdom to Israel? And when our Lord spoke to them about going away (St. John 16:5 *ff.*), sorrow filled their hearts. They did not want to part with the Christ in the flesh, and particularly they did not want to give up the programme they had made out for the Messiah. What they had to learn, and learn through much tribulation, was the necessity of a radical transformation of their own beings, their thoughts and affections. They had to be convicted of sin, of righteousness, and of judgment. On the basis, first of the facts of the Crucifixion, Resurrection, and Ascension of our Lord, and then by the aid of the Holy Spirit interpreting these facts to them, they had to know what sin was, the love of the selfish and carnal life; they had to learn what righteousness was, the spirit that was to triumph in Christ and be enthroned on the right hand of Power; they had to realize the judgment that was going to be pronounced and made effectual, the eternal separation to be made between these two opposite kingdoms, the kingdom of selfishness and the kingdom of love.

Some glimpse of this truth of the necessity of a change in man himself had been vouchsafed to the world's philosophers; but there was wanting the true conception of the Highest Good, the Kingdom of God; and especially there was wanting the spiritual force to change men's affections. The disciples themselves experienced this change only after Pentecost. But after that, realizing the truth of Christ's teachings, and the impossibility of man's saving himself, they could then preach with power that "every good and perfect gift is from above" (St. James 1:17 *ff.*), and urge men everywhere to put away all filthiness and overflowing of wickedness and receive with meekness the implanted word, which was alone able to save their souls, to make them citizens at home in God's eternal Kingdom, children loving their Heavenly Father and each other and finding their happiness in that love.

May the eternal source of life so act on our hearts that we may *love* what God commands and *desire* what He doth promise.

W. B. C.

A CHURCHMAN IN CIVIC OFFICE.

UNDER the caption, "A Mayor With an Ideal," Clinton Rogers Woodruff recounts in a recent number of *The Outlook* some of the striking achievements of Mayor Guthrie of Pittsburgh, who, among other positions of trust which he fills with honor and dignity, is chancellor of the diocese of Pittsburgh. The article declares that Mayor Guthrie is entitled to a high place in that gradually enlarging group of "American mayors of substantial accomplishments." When he was recently asked what he considered the best work of his administration, he replied:

"I have tried to elevate the standard of municipal management along every line and to place it on such a firm basis that it will hold for the future."

To accomplish this high ideal the mayor began, at the very outset of his work, to eliminate politics from his administration. Although in state and national politics a Democrat, taking an active share in party politics, when he came to select the heads of departments, every appointee was a Republican. Not that he could not find capable men in the Democratic party, but simply because the men he wanted for these places, because he thought them the best fitted, happened to be Republicans. Moreover, Mr. Woodruff relates that some of the heads of bureaus and other high appointive officers opposed him at the polls in a recent election. When the matter was brought to Mr. Guthrie's attention, so that the men might be properly punished, according to former methods, he again astonished the politicians by declaring that politics had nothing to do with city administration.

The office-holders' emancipation did not stop at the heads, but extended right down the line to the lowliest hewer of wood and drawer of water. He early issued an order that no person working for the city could belong to any so-called political club; but their right to belong to the party of their choice was recognized, enforced, and protected.

Two years ago when Mayor Guthrie assumed office there was no merit system, but he soon established an effective one of his own, and at the last session of the Pennsylvania legislature effectively coöperated with the Pennsylvania Civil Service Reform Association and similar bodies, with Mayor Dimmick of Scranton, and the business bodies of second-class cities to secure a law which would permanently establish the merit system in them. He and his colleagues succeeded.

When asked how many Democrats he had appointed to office, the mayor's reply was, "I haven't the least idea. The question of party has never entered into the matter." That reply, by the way, *The Outlook* article declares, is thoroughly characteristic of George W. Guthrie. "Note its conciseness, directness, and modesty. There is no prating about reform; no ostentatious platitudes about serving the public. Politics should have no part in such matters. He took it for granted that the inquirer, who was an intelligent man, knew this. Under his administration this had been the case and he said so without qualification or elaboration. Incidentally an inquiry as to the number of Democrats appointed was made in another quarter, and the result showed a very small proportion."

The tax levied in February, 1906, before Mayor Guthrie assumed office, was 15 mills. That levied in February, 1907, the first under his administration, was 12½ mills. This year, had it not been for the annexation of Allegheny, the city would have required only 10 or 10½ mills. The mayor's first estimate was 11 mills; but the final figures as made up by the Finance Committee showed that the lower figure would have been sufficient.

When the mayor entered office there was a cash deficit of $400,000, caused by the bills left over from the previous administration. He closed his first year with a small surplus and the second (1907) with a large surplus.

Surely we have here a splendid example of the faithful discharge of a great trust which ought to prove uplifting and helpful the country over.

This highly desirable financial result, however, has not been reached by any false economy. All the street repairing for 1907 was paid for out of the tax levy, and the work on the filtration plant has been pushed unceasingly and successfully.

Another important reform effected was in the matter of the sale of bonds. When money was needed and the market good, he sold them. The old system was to issue the bonds, sell them under any conditions, and put the money in some favored depository at a small rate of interest.

The returns from magistrates' fines under his predecessor's administration totaled $59,074.31. During the first year of his administration the receipts from this source were increased to $107,713.07, and to $113,305 for the eleven months of his second year. This reform was brought about through the mayor's insisting that the practice of remitting fines be abandoned and that they be promptly returned to the city treasury.

At the time of Mr. Guthrie's installation the Councils of Pittsburgh were reorganized. There were a number of new members in the body. It was suggested that he endeavor to have the Councils reorganized for the support of his administration. He positively refused to take any such step on the ground that it was no part of the executive's duty to interfere with legislative function. As a consequence, both Chambers were organized by the opposition. The mayor's position was that if his policies were in the interest of the public, Councils would of course support him, but if they were contrary to public policy, he would not want to secure their coöperation and coercion. The first evidence of the wisdom of this policy became evident when he attempted to regulate the social evil.

Under the old regime, Pittsburgh for many years had been free from many of the evils of an open city. A syndicate of councilmen and politicians had made immense sums out of the business. They controlled the leases of the houses, which they sub-let at exorbitant sums; they also controlled the supplies which were furnished to them. The mayor issued but one order for the regulation of this district. He made no attempt to solve the entire problem.

The law was plain about the sale of liquor. The mayor therefore declared that that must stop absolutely, and that no house could be run on streets on which there were surface cars. This order proved to be the death blow of the combination that had previously existed. The politicians, when they heard the order, laughed—they had fooled every other mayor and they thought they could fool Guthrie. He would need Councils, and must necessarily "deal" with them; but he needed no one and he "dealt" with no one. He waited six weeks for his warning to be taken, and then he acted. One Saturday night the police drew a net around the district and over 1,000 arrests were made.

Then came the final blow that stopped political interference. Under the old system police and magistrates had been in the habit of holding fines or delaying sentences, which, under the pressure of political influence, were remitted or suspended. Such money as was paid in was held for a month before being turned over to the city treasury. This delay gave the defendant a chance to "get his work in," that is, he had an opportunity to see his councilman or ward boss, who was usually successful in having the fine reduced or returned, or if there had been a jail sentence, of having that suspended.

Mr. Guthrie established the rule that all fines and jail sentences, once imposed, would have to stand unless revoked by the county courts. Not only have the revenues of the city largely increased by this policy, as we have already seen, but one of the greatest sources of political evil removed. Since this policy was inaugurated there has been no political or machine interference in the administration of the law.

Mayor Guthrie has stood, above all things, for the enforcement of the law, without respect to the parties involved or the consequence. He has treated all public corporations fairly, but has always insisted in the maintenance of the city's rights. He instituted proceedings against the Philadelphia Company's action in raising the price of gas. As a result the proposed increase was cut in half and none of the other companies raised their prices, as had been contemplated.

"Mayor Guthrie stands for a general uplifting. He is uncompromisingly honest and has always the interest of the city in view above everything else. There has been nothing spectacular in his administration; there have been no crusades; no grand-stand plays for public approval to cover up their shortcomings; the law has been enforced among all lines without regard for any person or any interest except the law itself. The result has been that he has immeasurably lifted the standard of municipal management along every line. He has infused new life into the public-spirited men and officials of Pittsburgh," surely an important achievement in Pittsburgh or anywhere else.

Churchmen may rejoice at this conspicuous success. In their respective communities they can help forward the great cause of municipal righteousness by emulating this splendid and inspiring example. The chancellor of the diocese of Pittsburgh is exalting his office and honoring his Church by his faithful and conscientious discharge of his duties as a public servant.

THE condition would be amusing, were not its pathos so overwhelming, whereby the Rev. George Clarke Cox feels tearfully that he must abandon his orders in the Catholic Church because he sees no "hope of a reformation of the Liturgy" in the direction of anti-Catholicity, and certain others of the clergy tearfully announce that they must abandon theirs because they see no hope of the Church's Catholicity being maintained. If some of our clergy go from us because the Church is Catholic and some because she is not, they must pardon us who remain if we decline to get excited over their departure. That they must go, we lament; that they should stay, with the true characteristics of God's holy Catholic Church obscured in their own minds, we could not desire. But both of these abandon the priesthood which God has conferred upon them because they have become intellectually unfit to administer it. The fault is neither with God, the Church, nor the character of the priesthood; it is with the men who are ready to serve as priests only upon their terms and not upon God's terms. Men who are dissatisfied with the working of the Holy Spirit in His Church may well abandon the ambassadorships to which the Holy Spirit has appointed them.

And the great Church moves on, notwithstanding. The Spirit of God baptizes, confirms, absolves, strengthens, sustains, calmly ignoring the refusals of any of her priests to exercise their priesthood for the one cause or for the other. And the Church has, to-day, no excommunication for these, her children. Whatever be their refusal to serve, the Church still offers them the sacramental food that is sufficient for the strengthening and refreshing of their souls; her penance and absolution will forever await them. Priests may be deposed from a priesthood which they refuse to administer, but, like their Lord—like Him because He has made them partakers of His own priesthood—they remain priests *forever*. Jauntily to assume the garb of the man of the world, to sport among sports, to court frivolity or to retire into a life of passive inertia, does not divest them of their priesthood. To practise it may be their greatest joy, their crowning blessing; to repudiate it may make of it the burden of a lifetime. The priest is either a Christopher, blessed in the carrying of the burden that he has assumed, or a Wandering Jew, sentenced to bear eternally the heavy burden that was meant to be his blessing.

But the priesthood of the priest is an abiding fact *and he knows it*. God, look lovingly, pityingly, and forgivingly, upon those who, *knowing what they do*, wrap their priestly talent in a napkin and seek to return it to Thee saying only: I pray Thee have me excused!

BISHOP BRENT'S election to the see of Washington is one that, on the whole, we are ready to commend. Having spent seven years in the Philippines in magnificent work both for natives and for Americans, he is entitled to promotion to a home diocese. We always welcome the translation of a Missionary Bishop to an organized diocese after he has spent a reasonable amount of time in the former, and particularly a Missionary Bishop in a remote and difficult field. Bishop Brent will, in some respects, exert a power in Washington that hardly anyone else could probably exert, particularly if Mr. Taft should be the next President. He might, very probably, be in position to befriend the Filipino more effectively in Washington than in Manila. As a spiritual force, too, Bishop Brent has been a power for good. He was a valued guide in the spiritual work of the Brotherhood of St. Andrew during his residence in Boston and his devotional books have been very useful.

We cannot deny the possession of some misgivings with respect to the Bishop's attitude toward Christian bodies outside the communion of the Church, as expressed in his charge of last spring and elsewhere, though we should not wish to press such misgivings too far. If the Bishop of Washington should make serious mistakes in this most delicate field they would be charged with very serious results. We believe the Bishop must eventually come to discriminate more carefully between the charity due from us to Christian people who, through no fault of their own, are outside the communion of the Church, and the condemnation that we are obliged to give to religious systems and organizations in antagonism to the Church, to which those people give their allegiance. There is a wide difference between sectarians and sects, and it is neither reasonable nor helpful to confuse our duty to the one with our duty to the other. We cannot feel that Bishop Brent will, himself, be permanently satisfied with a position such as appears to us to be confused and inconsistent, and we shall anticipate that at his leisure he will favor the Church with a more carefully considered re-statement of the subject upon which he has already expressed himself somewhat hastily. We fully realize the necessity resting upon the Church to minister to the spiritual requirements of "all who profess and call themselves Christians" when these are found in the distant fields of the Church's colonial and foreign work, and we ask only that there be discrimination between such necessity with respect to individuals and our duty toward hostile ecclesiastical organizations.

In the meantime we shall welcome Bishop Brent's return to the home land, difficult though it will be to supply his place in the Philippines; and we shall trust that his administration of what is, in some respects, the most important see in the American Church, will be a wise one.

THE spring conventions open auspiciously, and in spite of money panics and intellectual panics, the Church shows progress and work well done. With respect to the anxieties as to Canon 19, we shall soon know whether THE LIVING CHURCH was right in saying that the great majority of our Bishops would give counsel such as can reassure those who are in perplexity and allay such of the unrest in the Church as is due to the canon. Certainly the views expressed by those who addressed their conventions last week were reassuring, and the Pennsylvania vote, which would undoubtedly have carried Dr. Harris' temperate resolutions had not some feared they would be construed as a vote of want of confidence in their own Bishops, showed a remarkable number, both of clergy and of laity, who were willing to risk such a construction.

If Bishop Brent should be translated from the Philippines to Washington, a session of the House of Bishops would probably be necessitated in the fall or winter to consider a possible election to fill his place. Our hope that a largely-signed memorial asking that House to define the canon and thus relieve the distress in the Church may perhaps not be carried out, but it is hardly probable that the Bishops would come together and fail to give attention to the subject.

In the meantime, wise men can afford to wait. If there be those who do not desire Anglican Churchmanship to vindicate its continued right to exist in the Catholic Church—newspaper reports that seem to suggest this must be taken with many grains of allowance for hasty utterances and temporary despondency as well as for reporters' unintentional mistakes—they will not succeed in disaffecting any considerable number of Churchmen.

God reigns, be the earth never so unquiet.

WE asked some weeks ago concerning delegates appointed from American dioceses to the Lambeth Missionary Congress: Will they go empty-handed? The first answer to the question that we have received, and thus far the only one, is that a Japanese mission in Los Angeles, less than a year old, is sending an offering of ten dollars.

It is hardly to be expected, all things considered, that the American Church should send a large amount to be placed in this thank offering of the Anglican communion, though we had hoped that something might have been done to insure representation in it; but would it not be a strange, pathetic incident if the offering of the American Church—a Church represented at the Congress by scores of Bishops, scores of presbyters, and scores of laymen—should have, as its sole contribution, just the ten dollars that these Japanese Churchmen in Los Angeles are sending?

And yet—

ANSWERS TO CORRESPONDENTS.

H. H. P.—(1) There is no Anglican organization of the Paulist fathers.—(2) Not yet.—(3) I. H. C. is an old form of I. H. S.

INQUIRER.—Whether any Anglican religious order recites its offices in Latin we do not know, nor is the matter of the slightest importance. Where Latin is a language "understanded of the people," as is presumably the case within monastery walls, it is perfectly legitimate to use it in worship.

R. H. L.—(1) The Roman doctrine of Indulgences is defined as "a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."—(2) Most authorities hold Roman Confirmation to be valid and therefore not to be repeated, but the Church has not spoken authoritatively and some Bishops re-confirm such candidates—(3) Customs differ as to the use of the term Father as a title of address to secular priests. Respect local customs.—(4) It is uncertain whether English priests were so addressed before the Reformation. The custom has long prevailed in some countries and not in others.

"BELL HARRY" TOWER IS COMPLETED

Extensive Repairs at Canterbury Cathedral at an End, But Others Must be Commenced

ROUND TABLES HELD ON EDUCATIONAL QUESTIONS

Satisfactory Bishop is Named for Bombay

MEMORIAL PLANNED TO COMMEMORATE REV. GEO. F. HOLDEN

The Living Church News Bureau
London, April 28, 1908

THE work of reparation of the great central tower of Canterbury Cathedral—the beautiful and famous "Bell Harry Tower"—which has been in progress since September, 1904, was brought to a completion on the afternoon of Saturday week (Easter Even) by the Archbishop of Canterbury fixing the coping stone on the northwestern pinnacle. At the ceremony on the summit of the tower the Archbishop was accompanied by, among others, the Dean of Canterbury, the Mayor of Canterbury, and the Cathedral architect, Mr. W. D. Caröe. No vestments were worn by the ecclesiastics. The proceedings were opened by the Dean making an explanatory statement to the Archbishop concerning the work of executing repairs to the tower. In response to the Dean and Chapter's appeals for funds, the cost of the reparation work, about £15,000, has been practically liquidated. In his reply, the Archbishop specially congratulated the Dean and Chapter upon the completion of the great work of reparation of this famous Cathedral tower "to its pristine strength and beauty without the unnecessary displacement of a single stone." The Archbishop next ascended the scaffolding to the top of the pinnacle, and fixed the last stone, afterwards saying a dedicatory prayer. The party then descended again to the summit of the tower, where a short service of thanksgiving was held. The Cathedral choristers, who were in attendance, led the singing. It appears that there is other work of reparation at Canterbury Cathedral almost as necessary as that which has been done to the central tower, the cost of which is estimated at not less than £24,000. The Bell Harry Tower was built by Prior Goldstone in 1495, when the celebrated John Morton was Archbishop of Canterbury, and is a superb example of late perpendicular architecture. Its height is 235 ft., being, with the sole exception of Lincoln central tower (262 ft), the loftiest Cathedral tower in England.

CANTERBURY CATHEDRAL.

TO REPORT THE PAN-ANGLICAN CONGRESS.

Apropos of the Pan-Anglican Congress, the *Guardian* announces that, in addition to the special attention that will be given to the Congress in its issues of June 17th and 24th, it has arranged, in coöperation with the S. P. C. K., to publish an illustrated daily issue giving particulars of the previous day's meetings, together with other items of interest to members of the Congress and to those who may be prevented from attending. The S. P. C. K. will have the only book stalls in the Congress Halls, and the daily *Guardian* will be the only daily newspaper on sale in them. The price will be 1*d* daily. The *Guardian* makes this early announcement to enable readers in the Colonies and elsewhere abroad to apply for copies. The price for the six issues, post free, will be to subscribers at home, 9*d.*; to foreign and Colonial subscribers, 1*s*. I may add that the *Guardian* office is at 5, Burleigh Street, Strand, London, W. C.

ROUND TABLE CONFERENCE ON THE EDUCATION QUESTION.

We are still hearing a good deal about "compromise" on the education question, though for the moment there is comparatively a lull in the controversy. The chief feature of the situation during the past week has been the opening in Manchester of a Round Table Conference under the presidency of the Bishop of Manchester, being convened on the suggestion of Dr. Moulton, principal of the Wesleyan Training School, Dewsbury. The Bishop of Manchester, writing previously on the suggested Conference, after enunciating the principles characteristic of the two sides, stated the condition on which he would convene such a conference:

> "If Dr. Moulton and any of his friends desire me to summon a conference for exchange of views on the understanding that the parties summoned are not asked to give away their principles, but to consider whether a system of national education can be suggested consistently with the principles of both sides, I am ready to do all that I can in furtherance of this object."

To this Dr. Moulton assented. Among those attending the conference are the Bishop of Manchester, the Roman Bishop of

Salford, Dr. Moulton, and other leading educationists in Lancashire representing various sections of religious thought. The proceedings are being conducted in private, and even the place of meeting is kept secret, but it is understood that at the close of the deliberation an official communication explaining the conclusions that have been reached will be handed to the press. The conference held several sittings last week, and met again yesterday. The discussion yesterday was again closed to the press, but it was learned that the chair was occupied by Mr. P. V. Smith, chancellor of the diocese, and that among those taking part in the deliberations were the Bishop of Manchester, the Roman Bishop of Salford, Canon Tynan (Roman), Dr. Moulton (Wesleyan), Principal Adeney and Mr. Hirst Hollowell (Congregationalists), Mr. Peach (Socinian), and Dr. Solomon and Mr. Laski (Jews). The Conference sat throughout the day without arriving at any decision. It was adjourned to a date to be fixed later, possibly in a month's time.

It seems to be generally understood that a Round Table Conference, such as that formally suggested by the Consultative Committee of the National Society, will be convened before long under the presidency of Mr. Runciman, who has succeeded Mr. McKenna as President of the Board of Education. The last general Round Table Conference on the Education question took place at Fulham Palace in 1902, when Mr. Balfour's bill was before Parliament, but the conference failed signally to agree. I doubt very much whether the proposed conference at Whitehall would be any more of a success. It would certainly not be so in the long run, assuming that the Conference agreed, if only "moderate men" were summoned to represent the two sides. That the "extremists" should be kept out of such a conference is the brilliant idea being urged in some quarters, notably by the editor of the *Spectator,* the Bishop of Ripon, and others who are prepared to compromise at any price. A conference of "Moderates," as the London Morning *Standard* well says, would be useless, "since the root of the difficulty lies with people who stand farthest from the central point of view."

APPOINTMENT TO THE BOMBAY BISHOPRIC.

The Rev. E. J. Palmer, Fellow and Tutor of Balliol College, Oxford, who has been nominated to the Bishopric of Bombay, was formerly Examining Chaplain to the late Bishop of Southwell, while he has been for some time Examining Chaplain to the Bishop of Southwark. Mr. Palmer, who was born in 1869, belongs to a distinguished family both in Church and State, being the only son of the late Archdeacon Palmer, of Oxford, who was a brilliant Latin scholar as well as a sound and useful Churchman; and nephew of the first Lord Selborne, Lord Chancellor of England, and his particularly famous brother in Tractarian days, "Palmer of Magdalen," while cousin of the present Lord Selborne, High Commissioner of South Africa. He seems specially fitted by a rare combination of qualities of both mind and heart for such a Bishopric as Bombay. He is a man of marked intellectual acumen and attainments, a genial, strong, and altogether inspiring personality, of intense missionary spirit, and, moreover, a Churchman of a definite type and in sympathy with the Catholic Revival. His ardent attachment to the cause of Foreign Missions is clearly manifest from his being chairman of the Junior Clergy Missionary Association, and also from the prominent part he has taken in the preparations for the Pan-Anglican Congress. He is further well known as an active member of the Christian Social Union. Notwithstanding an impediment in speech, he rather excels as a preacher. This first episcopal nomination (as I believe) made on the advice of the Secretary of State for India since the present Radical Government came into office is, indeed, an unexpectedly satisfactory one.

GENERAL NOTES.

At a meeting of the congregation of St. John the Evangelist, Wilton Road, to consider the best means of perpetuating the memory of the late Rev. G. F. Holden, vicar of All Saints', Margaret Street, who was formerly priest in charge of that church in the parish of St. Peter's, Eaton Square, it was decided that an annual scholarship, to be called "The George Holden Memorial Scholarship," should be founded, to assist in the training of candidates for holy orders in the diocese of London, and to be at the disposal of the Bishop, and that a suitable memorial be placed in the Church of St. John the Evangelist. The committee estimates that the sum needed to carry out this scheme is about £1,000.

The "Pilgrims" will give a banquet of welcome on June 15th to the Archbishops and Bishops of the Anglican communion attending the Pan-Anglican Congress.

J. G. HALL.

CITY MISSION WORK IN NEW YORK

How the Church Tries to Meet the Needs of the Day

MANY ITEMS OF PROGRESS IN THE METROPOLIS

The Living Church News Bureau
New York, May 11, 1908

THE City Mission Society has just closed its year's work. While there has been no falling off in receipts the expenditures are at a rate of $30,000 in excess of the income because the work has increased at least 50 per cent. The baptisms for 1906-7 were 920; the number reported by the missionaries in 1907-8 is 1,475. Only six dioceses in the Church reported a greater number in the past year. A new missionary, Karl G. Hogberg, has just begun work at the Immigrant Station on Ellis Island, making the third now supported by this society at that place. These missionaries speak to the "incoming millions" in eighteen languages and dialects; that is to the men from any part of Europe and Western Asia. Russians, Persians, Japanese, and Chinese are reached through interpreters. A missionary will devote his summer to the study of the Russian and expects to be fully able to speak the language by next fall.

The same society has provided a modern parish house for the colored people, St. Cyprian's, Sixty-third Street and Columbus Avenue, already described in these columns.

The opening service was held on Wednesday evening May 7th. The choir was assisted by other choirs in the city; the congregation crowded the spacious building. The Rev. John Wesley Johnson, in charge of the chapel, conducted the service, at which Archdeacon Nelson, Superintendent Kimber, and the Rev. H. C. Bishop, rector of St. Philip's Church, made addresses. While the work is but a few years old there are thirteen hundred families enrolled.

The 26th annual meeting of the Woman's Auxiliary of the Archdeaconry of Dutchess was held in St. Paul's Church, Poughkeepsie, on May 5th, at which the Rev. Murray Bartlett gave a resumé of the missionary operations throughout the world. Miss Elizabeth Delafield spoke on "Mission Study Classes and Their Growth"; Mr. E. M. Camp spoke of the preparations and scope of the Seabury conference which is to be held in Poughkeepsie next July. It was found that 21 out of 29 parishes and missions in the Archdeaconry were represented and the attendance the largest in the history of the Auxiliary. Great enthusiasm was manifested, and the meeting resolved to hold another session in the coming autumn. At luncheon the Rev. C. A. L. Strombom, rector of the Church of the Holy Communion, Poughkeepsie, and the Rev. C. K. Gilbert of Millbrook parish, were introduced as new members of the Archdeaconry. Two presidents were elected: Mrs. Hinckley of Poughkeepsie and Mrs. Robert L. Clarkson of Tivoli.

During the last year St. Paul's Church, Poughkeepsie (Rev. F. B. Whitcome, rector), has been decorated by Tiffany at a cost of $4,000, and a new organ has been installed, the gift of Mr. and Mrs. Edgar B. Taylor in memory of their daughter Florence.

St. Andrew's Chapel, Arlington, under care of St. Paul's parish, is greatly increased in numerical and financial strength.

Christ Church, New Brighton, by recent gifts has been able to reduce the debt on the parish house by $4,300, and to place $2,200 to the credit of the Archdeacon Johnson Memorial, which consists of an altar, reredos, and altar furnishings. The altar was finished and used for the first time on Easter Day. The committee in charge now hopes the memorial will be complete by All Saints' Day. A new window given by Mrs. L. B. Seybel in memory of her mother, Mrs. L. G. B. Morton, subject, The Ascension, is placed over the front porch.

The commencement for the Church Workers' Commons was held in Christ Church, in connection with Evening Prayer on Sunday, May 10th. The occasion was made to emphasize the need of further Church Extension in the Bronx. Many delegates from the several parishes and missions in that section of Greater New York were present and listened attentively to Archdeacon Nelson and some of the students and faculty of the Commons. This school is the first of its kind in this country or in England. There has been an enrollment of 58 members of the student body, about one-half being adult men. The term lasted from January to May, sessions being held three nights in each week. The instruction has covered advanced Sunday school work; the preparation of missionary addresses and Bible readings; the reading of the service; the delivery of

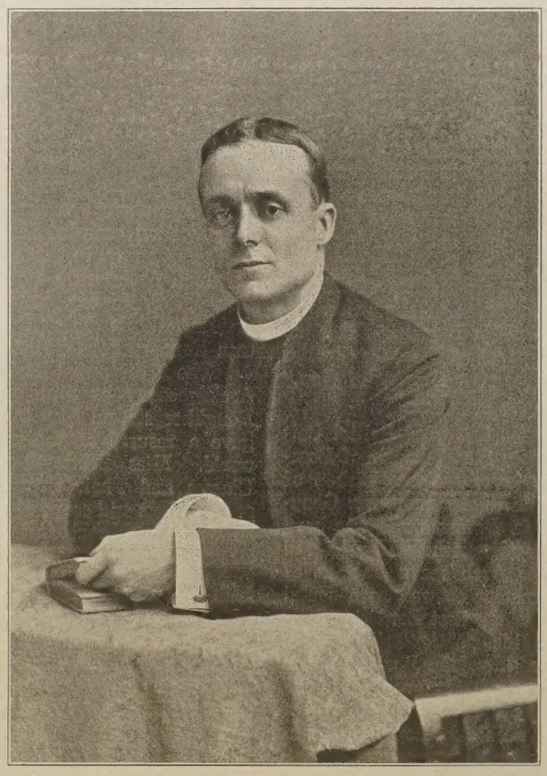
addresses including the furnishing of audiences, methods of raising money for missions, Church economics, etc. Some students coming from Jersey City have organized a local society of men (as yet unnamed) belonging to Jersey City parishes—their object being to set up a similar society, to promote Church extension and to get ready to hold a missionary conference next spring. With the aid of several students two new missions will be started in the Bronx. One man will take the place without salary of a clergyman threatened with blindness, who needs to go away this summer for treatment. Two others have been put on the volunteer staff of Christ Church. One student in the advanced Sunday school work broke the record for marks by the Sunday School Commission, having attained 100.

A course of addresses at the Sunday night services in this parish (Christ Church, New York) was begun last January on "The Personal Responsibility of Christians," delivered to congregations never less than 200 and reaching 400 and over.

The Rev. Dr. Walter W. Smith has declined the election as secretary of the Sunday School Federation.

The annual meeting of the Archdeaconry of Orange and the section of the Sunday School Association was held in Holy Cross Church, Kingston, on Wednesday, May 6th. The Rev. Shirley C. Hughson, O.H.C., of Sewanee, Tenn., preached the sermon. At the business session some financial anxieties were discussed, and a modified disposition of the Advent Sunday school offerings was voted. It was announced that a new mission has been opened at New Platz, where a state normal school has been established. About forty Sunday school teachers met the secretary of the N. Y. S. S. Commission conference.

The Rev. Dr. Christian continues to improve slowly. He will not officiate at All Saints' Church, Bay Head, N. J., as previously announced, but will take a complete rest. The Rev. Elliot White of Grace Church, Newark, will officiate at Bay Head during the summer season, and the Rev. William W. Davis will take the neighboring church, St. Simon's, Mantoloking, during the season.



REV. W. T. MANNING, D.D.,
Rector of Trinity Church, New York.

DR. MANNING AT TRINITY.

On Tuesday afternoon, May 5th, Dr. Manning formally entered on his duties as rector of Trinity parish, New York. The wardens, vestrymen, and sextons from nine parochial chapels met the rector at the old parish church, and after a brief service and ceremony solemnly handed him the keys to the ten church edifices. The last time that such a ceremony was observed was forty-six years ago, when the Rev. Dr. Morgan Dix became rector. In 1862 there were but four churches in the parish—Trinity, St. Paul's, St. John's, and Trinity Chapel. The other six have been built since that noble rectorate began.

DR. MANNING'S MEMORIAL TO DR. DIX.

Dr. Manning's sermon at Trinity Church on the Sunday morning following Dr. Dix's death was from the Gospel of St. John, chapter 14:27: "Peace I leave with you; My peace I give unto you." The general subject of the sermon was Christ's message of peace to those who believe in Him as He now is, Risen, Living, and Triumphant.

The close of the sermon was as follows:

"And as we think to-day of the one whose beloved and revered presence has been taken from our sight we can feel in a special way what the message of this text means, for among the many great lessons that this life taught us he showed us the power, the dignity, the beauty of a life that has only one purpose and that so has found the secret of Christ's Peace.

"We cannot speak yet of all that we owe to God for the priceless gift to us of such a life and ministry as his, of all that made his life such an untold blessing to this parish, such an unequaled influence in the Church, such a power for righteousness and truth in this city, such a benediction to each one of us who knew and honored and loved him.

"Our sorrow is too new. To-day we can only feel; it is too soon for us to speak. But here in this place which is so wholly identified with him, kneeling before this altar where he so often pleaded the one, full, perfect, and sufficient Sacrifice, in which he placed his whole hope and trust, and in which alone he taught us to place our trust, here, in this place, we may join our prayers with his that we may ever be faithful to the Truth to which his whole life was such a witness, we may thank God for his high and holy example, for the dear and sacred privilege of having known him and walked with him here on earth, and, above all, for that blessed faith in Christ our Lord which makes us know that the bond is not broken between us and those who have gone before, but that we are still one with them in the fellowship of the Body Mystical, in that life in Christ which we share with them and which is for ever and ever."

DR. DIX'S DEATH AND BURIAL.

The seriousness of the Rev. Dr. Dix's illness was known at the meeting of the Church Club the evening of the 29th ult., and there was no surprise the next morning when the papers announced his having passed away. In the presence of his family he received the *Viaticum* the latter part of the afternoon at the hands of Fr. Wells, a curate of Trinity Church. At the close of the ensuing day (Thursday) his body was removed to Trinity Church, where it remained under the tower entrance until Friday evening, when it was removed and placed in the choir. During its presence at the church it was surrounded by six great mortuary tapers and watch was continuously kept up by relays of the parish clergy.

Low celebrations were said on Saturday at 7:30 and 9 A. M., in the presence of the body. At 10 o'clock, with the tolling of the major bell of the peal, the coffin was carried again to the tower as Beethoven's funeral march was played, the six vesper and subsidiary tapers of the high altar being lighted. As the hour approached and while the three processions were moving to the appointed places, Handel's Death March from *Saul* was played upon the great organ with impressive effect, the choir, preceded by a cross, going to their stalls, the vestrymen and wardens, with the visiting clergy in surplice and purple stole, proceeding through the nave to the tower, the Greek Archimandrite resident in New York, vested in a violet cope, closing. The third procession, preceded by the processional crucifix, attended by acolytes and consisting of the assistant rector, the Bishop of Harrisburg, Bishop Courtney, and the Coadjutor of New York, advancing, met the coffin (which was covered with a great pall of royal purple quarted with a white cross and borne upon the shoulders) at the tower door, proceeding thence to the chancel as the proper sentences were recited. The body corporate of the parish acted as pall-bearers, all the sextons of the parish church and chapels taking their appropriate place therein. The psalms were chanted to Gregorian music. At the close, the original form of the hymn, "Rise, my Soul, and Stretch Thy Wings," was sung as the procession as a whole moved to the door, the exquisite music of Beethoven, which accompanied, resounding through the church with the effect of a triumphal march, never to be forgotten. "So He giveth His beloved sleep."

On Monday morning, the 4th inst., a solemn requiem was sung at the Church of St. Mary the Virgin, West 46th Street. It is understood that after Eastertide a requiem will also be sung at Trinity Church.

[*Continued on Page* 87.]

CHURCHMEN AND CHURCHWOMEN IN CHICAGO UNDETERRED BY SEVERE STORMS

Large Meetings of Woman's Auxiliary and of Brotherhood Local Assembly in Spite of Rain and Wind

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, May 11, 1908

THE steady enthusiasm which animates the Chicago branch of the Woman's Auxiliary was totally manifest on the 7th of May, in the attendance at the regular monthly meeting held at the Church Club rooms. Braving the worst storm of wind and rain which has attacked Chicago for many months—a storm which picked up a 240-pound man later in the day and hurled him again a bill-board fence with such force that 45 feet of fence was demolished by the blow—there were 41 women present from 24 parishes and missions, including some of the most distant suburbs of Chicago. One of the diocesan officers of the Auxiliary had risen at 3 A. M., in a distant town where she had been attending a missionary service, and had taken an early train in order to reach this regular meeting of the Chicago branch.

The subject of the morning was "The United Offering," and a valuable article was read, describing a number of the missionaries who are supported by this great offering from the Auxiliary. Extracts from a long letter written by Miss Thackera of the Hospital at Fort Defiance, Ariz., among the Navajo Indians, were also read.

They told, in part, of the really heroic work which is the daily experience of the splendid helpers at this lonely hospital. All the water for the hospital, for instance, must be drawn from a well, and carried by hand. The hospital is so crowded most of the time, even though the Indians are brought from a radius of 100 miles or more, that patients have to sleep in every available room, including at times the pantry. Miss Thackera has gained the confidence of even the "Medicine Men" of these Navajos, and they often send their own patients to the hospital, of course claiming the lion's share of the glory in case of cure. Miss Thackera is glad enough to have them appropriate the glory, if only the poor sufferers can be cured at the hospital. Because these superstitious people have such a horror of death that every house of their own in which a death occurs is immediately burned, Miss Thackera has set apart an isolated building to which all patients who are in imminent danger of death are taken, thus relieving the hospital proper from this stigma.

Miss Sturges of Elmhurst reported that over $200 had been realized from the Chicago branch during the past few months for Miss Thackera's work, from the sale of Mrs. Hopkins' booklet, *Sunset*. Miss Sturges also reported that the financial condition of the new "missionary kindergarten" started in Chicago this year, is excellent, there being enough money now in the treasury to pay all the bills up to the end of the school year now approaching. The offering of the morning was given towards the support of an elderly Churchwoman, a Sister, residing in the East, who had once lived, for a brief space, in Chicago.

BROTHERHOOD LOCAL ASSEMBLY.

That same evening, though the rain and the gale continued, there was held at Trinity parish house and church an unusually successful meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew. Nearly 200 men, including eleven from the Brotherhood in Milwaukee, were entertained at supper by the Rev. Z. B. T. Phillips, the rector of the parish, the men gathering for this purpose in the chapel. Addresses were made by Mr. J. H. Radke and Mr. H. N. Laflin of Milwaukee, the theme of the conference being the "Milwaukee Convention," to be held from October 14th to 18th. About 8 o'clock the men adjourned to the church, where many more were congregated and where Evensong followed, the full choir of the parish being present, and providing excellent music. The first speaker of the evening was Mr. Frederic C. Morehouse, the editor of THE LIVING CHURCH, whose theme was "The Brotherhood Man's Opportunity To-day, as a Churchman."

The speaker reminded the men that an opportunity means something that we *may* utilize, though its compulsion was just as strong as though it were described as a duty, which latter is commonly assumed to mean something that *must* be done. The Churchman of to-day has a two-fold opportunity: first, to "Take In," and next, to "Give Out." Using the illustration of a wheel turned by power sent from the power-house through the dynamo, he showed that the difficulty of to-day with the average man is not that there is any lack of power accessible, but that he doesn't begin to use all that is within reach. The "one-talent" man in the parable simply didn't use his gifts. There are a great many one-talent men, and they ought all to be using a full one-talent amount of power. Instead, many are using only "one jelly-fish power." The speaker referred to the universal presence of the parish house, in the Church life of the day, reminding the men that before the parish house came, there had to be and there was a great revival of spiritual contact with the "Source of Power." The quarterly Communion had to give place to the monthly Communion, and that to the weekly, and in many parishes to the daily celebration. And if all the Brotherhood men would only use the weekly Holy Communion, conscientiously and deeply, there would be an amount of power set at work through the mechanism of the Brotherhood which would astound all observers. This is the great opportunity to "Take In." The opportunity to "Give Out" is also deepening and widening, in the appreciation of the best Churchmen of the day, but we have only begun to see the vision of what can be and should be done. The earnest "Evangelical Revival" of the eighteenth century was content with the saving of the individual soul. We have already passed that limited conception of Christian discipleship, and the very fact that the Brotherhood exists is striking evidence that we are vitally concerned in saving other persons' souls, as well as our own. But the conviction that the Church is sent into the world to be God's chosen instrument to save SOCIETY, as well as individuals, is only beginning to gain the attention of the Churchmen of to-day. The work of the Church is not done, so long as there is in existence the problem of the Slum or the problem of the Trust, or anything which can be placed between these extremes of social disorder. Just as Lake Michigan stores up heat, so that the temperature of winter is warmer along her shores than it is in the interior some miles away, so the Church is the great storehouse of spiritual power, provided only that all her men will keep as close to the Source of Power as the multitudinous drops of water in the great lake keep close to the sun, shining down upon them all.

The second speaker of this well-planned evening was Mr. Haberstro, travelling secretary of the Brotherhood, who spoke of the coming Milwaukee Convention. There are some 400 men and 200 boys enrolled in the Brotherhood throughout the diocese of Chicago, and he hoped that they all would earnestly pray daily for the convention, and plan actively to attend its sessions. Bishop Anderson closed the evening's addresses with one of his ringing charges to the men, his theme being "The Brotherhood Man's Opportunity of To-day, as a Citizen."

After stressing the point that the clergy and laity are inseparably united in the principles of Church work, as they are in this of Church worship, instancing as an illustration of the latter fact the universal rule that no priest shall celebrate the Holy Eucharist alone by himself, the Bishop referred to the ancient ancestry of the religious conception of citizenship. The theocracy of Israel, in the long ago, was a mighty testimony to the fact that the Church and the State should be, ideally, but one organism. To-day, in this land where Church and State are absolutely separated, we yet should hold and encourage the belief that the officials of the State, the President, the National Congress, the Legislatures, the Judges, the city officials everywhere, are ministers of God, and of God's laws. He referred to the "establishment" of state churches, in England and in Sweden, as meaning that the people nationally recognize religion. The kingdoms of this world must obey Christ, if they would prosper. It is a serious sign when Christians will be found to oppose the passage of wise laws, as, for instance, the "Pure Food Law," which was so fiercely opposed by some who profess and call themselves Christians. The Bishop hoped that the young men of the Church would go into politics, regarding this indeed as a dangerous, but a necessary undertaking. The danger lies in the tendency to lose our highest ideals. Every problem of the times is at bottom a moral problem. It is far better to make mistakes in grappling with these problems, than to do nothing because mistakes are so easily made. "I am proud," said the Bishop, "of the behavior and activity of some of my clergy in the late tremendous campaign in behalf of Temperance, in the state of Illinois." He warned the men not "to straddle," on these vital issues. "It is better to get on the wrong side, with a good, conscientious purpose, than it is to do nothing, and to straddle." The Bishop referred briefly but impressively to the fearful havoc made by impurity, to-day, which he declared to be a far worse evil than intemperance. He said that every man should use to the utmost his influence, as well as his example, to attack impurity, for we are living over a volcano in this respect. The Bishop closed with a sweeping historical review of the enormous good which the Church has accomplished in the past, simply because her people were earnestly striving to "do something." Slavery has been abolished, because Christians have been determined that it should be abolished. The horrors of war have been mitigated. The home has been purified and made holy. Womanhood has been exalted and revered. And if we all will but do our full duty, the problems of this much-vexed time will also disappear. We must "quit ourselves like men."

All in all it was a deeply impressive evening, replete with helpful, stimulating thoughts, which were listened to by this

large congregation of men from all parts of the diocese with earnest, prayerful attention.

THE ORIENTAL SOCIETY.

On the evening of Tuesday, May 5th, the Oriental Society of the Western Theological Seminary held its spring meeting at Grace Church parish house, the address of the evening being given by the Rev. Dr. O. A. Toffteen, on the subject, "Some Ancient Hebrew Manuscripts in the Light of the Septuagint." It was a most learned and valuable discussion of the theory that a translation of the Old Testament into Greek was in circulation before the Septuagint was translated, and that the Aramaic version of the Old Testament with which our Lord was familiar was made from this pre-Septuagint source. The light shed upon this subject by the "Papyrus Nash" was cited, and many other data, from the most recent discoveries in the Orient, were mentioned. The Oriental Society has well begun the second year of its work, in furthering the effectiveness of the Old Testament department of the Western Theological Seminary, under the guidance of the Rev. Dr. Toffteen. The Rev. W. O. Waters, rector of Grace Hospital, continues to be the very efficient treasurer of the Society.

DR. DIX COMMEMORATED IN JOLIET.

In Christ Church, Joliet (the Rev. T. W. MacLean, LL.D., rector), there was held on the Second Sunday after Easter a memorial celebration of the Holy Eucharist in memory of the late Rev. Dr. Morgan Dix. The rector's sermon, from St. John 7:17, dealt with the theme, "Dr. Morgan Dix and Duty." The Chapel of the Holy Comforter of this parish has been thoroughly repaired and renovated during the past few weeks. On the evening of the Third Sunday after Easter the Brotherhood of Locomotive Engineers attended service in Christ Church, as did the Sons and Daughters of St. George on the evening of Low Sunday. At both of these largely attended services the Rev. Dr. MacLean was the preacher.

GIFT FOR EVANSTON RECTOR.

A number of the men of St. Luke's parish, Evanston, raised a purse of several hundreds of dollars for their rector, the Rev. George Craig Stewart, and presented it to him a few evenings ago, specifying that it was to provide him with a trip to Europe this summer.

TERTIUS.

THE RENUNCIATION OF THE MINISTRY BY THE REV. GEORGE C. COX.

FINAL CORRESPONDENCE BETWEEN THE REV. GEORGE CLARKE COX AND THE RT. REV. BOYD VINCENT, D.D., BISHOP OF SOUTHERN OHIO.

[LETTER FROM MR. COX TO HIS BISHOP.]

5 Bromley Court,
CAMBRIDGE, MASS., April 5, 1908.

The Rt. Rev. Boyd Vincent, D.D.,
Bishop of Southern Ohio.

MY DEAR BISHOP:

It is now nearly two years since I addressed you an Open Letter called forth partly in protest against what I thought to have been a great injustice done to another clergyman, and partly by a desire to be wholly honest in view of his condemnation and my own agreement with the things for which he was condemned. In that letter I intimated that, if I were to remain in the Church, it must be with the clear understanding that such opinions as I held might be held openly and without official condemnation. I hoped in this manner to bring squarely before the Church as a whole the issue which had been evaded in the case of the Rev. Dr. Crapsey.

Neither the action of the Standing Committee, to which charges of heresy were preferred against me, nor you, in your official communication to the Church after the refusal of the Standing Committee to present me for trial, met that issue squarely. The action of Western New York was diocesan action. The action of Southern Ohio was diocesan action. The Protestant Episcopal Church in the United States of America has not spoken in either case; and yet no protest has been made, except by a few individuals, against action which practically makes the Church a diocesan affair.

At the time when my Open Letter was sent to you, I declared that there must be *hope* of a reformation of the Liturgy, if men who believed as I did were to remain in the Church. There has not been the slightest intimation, during the two years which have passed, that there is any desire whatsoever for such a reformation of the standards.

In view of this there remains but one thing for me to do, since the opinions then expressed have not been changed, namely, to declare to you formally that I do not intend again to exercise my ministry in the Protestant Episcopal Church.

I cannot renounce that ministry in other words than I have used, since I look upon it, as I have ever looked upon it, as a ministry of honor and joy. I could wish heartily that I might be permitted to resign from it and go with the blessing of old friends to some other ministry where my conscience might be entirely free; but I know that such a resignation is not possible under the Church law. You will be compelled to depose me from the ministry and to class me with men who have lived unworthy lives. Each year as I have seen lists of deposed clergymen, published in almanacs and other publications, I have been indignant that no distinction is made between such classes. Five of my personal friends, two of them companions in the Seminary and one in College, all of them men of the highest personal character, as you know and will gladly testify, have left the ministry for conscientious reasons but have been thus stigmatized. Dozens of others whom I do not know personally have thus suffered before the world. Who shall change such a condition of things if it be not the Bishops?

I leave the Church in which I was born and in which I have ministered for almost twenty years, with profound sorrow and with true affection, with deep appreciation of the true religion which is to be found in it, in which I was nourished. My prayer shall ever be that all things belonging to the Spirit of God may live and grow in it. But I cannot believe that creeds and liturgies are holy and unchangeable in themselves; and I do most sincerely believe that the standards of the Protestant Episcopal Church should be greatly revised.

And so I say farewell to you personally, to many loyal friends of the clergy and laity, loyal often in spite of much disagreement, and to those parishes in which I have ministered, with love and with sadness. May nothing but official barriers ever be between us, and may the day come when these, too, shall fall.

May I ask you to make such a reply to this as you may be willing to have printed with this letter to you, and sent to my friends in order that they may all know in just what fashion I have severed my official connection with the Church I did not wish to leave? And will not you give to me your personal blessing, if it cannot be an official one, upon the ministry which I may henceforth exercise?

With sincere personal regard,

I am, faithfully yours,
GEORGE CLARKE COX.

[LETTER FROM HIS BISHOP TO MR. COX.]

EPISCOPAL ROOMS
DIOCESE OF SOUTHERN OHIO.

Rev. Geo. Clarke Cox,
Cambridge, Mass.

CINCINNATI, O., April 13, 1908.

MY DEAR MR. COX:

In reply to yours of April 5th, I cannot undertake now to say more than that it seems to me that you ought not to be surprised that the Church has not, as a whole, acted on the questions raised in your open letter, seeing that ages ago she declared herself so fully and formally on all such points; and, then, to remind you again that if you wished your own theological views to prevail with her, you were clearly mistaken in making an issue so square that it could only be dealt with canonically instead of academically, and so result in rather discouraging discussion, as you regret, instead of encouraging it as you hoped.

In notifying me that you do not intend again to exercise your ministry in the Protestant Episcopal Church, I think that you have chosen the only logical course under the circumstances, and one also in which you can confidently claim the respect of all men. Of course, as you yourself intimate, there is left me, under Canon 31, only the one sad duty to depose you formally; but with the declaration and record that it is the result of your own voluntary relinquishment of the ministry of this Church and for causes known which do not affect your moral character. I will, of course, give you a copy of the record to this effect and also give public notice to the same effect, as well as to the Church authorities, as required. Even so I confess that I sympathize with your feeling that the Church ought to differentiate, far more distinctly than she does, such cases as yours of relinquishment of her ministry for conscientious reasons, from depositions for moral unworthiness.

Nothing could be better, my dear Mr. Cox, than the spirit of your letter, and I assure you that I do feel most sorry for you in all which makes such a step manifestly so sad for you.

You are quite welcome to print this letter of mine, if you wish to do so, for the use of your friends.

May God indeed bless you, as seemeth good to Him, in all your efforts elsewhere to glorify Him and serve your fellow men; and, best of all, may He bring you back, in His own time and way, to the truth, as this Church, which gave you your ministry, holds it and declares it.

With sincere reciprocation of your kind personal regard, I am, as always,

Faithfully yours,
BOYD VINCENT,
Bishop of Southern Ohio.

THE PRECEPTS of Jesus are the essential elements of His religion. Regard these as your rule of life, and you will build your house upon a rock. Live them out in deed, and you have entered the kingdom of heaven—you even now enter it.—*Channing.*

Last Week's Conventions

DIOCESAN Conventions were held last week in Washington, Pennsylvania, New Jersey, Lexington, Indianapolis, Mississippi, Tennessee, and North Carolina. Reports of the two latter have not, as yet, reached us, except that the admirable address of the Bishop of North Carolina is at hand.

The election of Bishop Brent, now of the Philippines, to be Bishop of Washington was the event of greatest importance in these conventions. Bishop Brent has cabled a reply stating only that the election should have consideration. In Pennsylvania, where a considerable degree of unrest has been generated, there was a close division on an appeal to the House of Bishops for an interpretation of Canon 19; and though the resolution containing the appeal failed to be enacted by a close vote, the strength of the party called "High" in this diocese, in which usually it is overwhelmingly defeated, was a matter of warm congratulation. At the same time New Jersey indorsed the splendid language of the Bishop on this subject almost unanimously.

Elsewhere, the most notable action was that in Mississippi with respect to the foundation of a Church school for girls at Vicksburg, and the recognition of the great importance of the educational work within the diocese of Lexington; and the happy incident of the removal of the long-standing debt of the diocese of Indianapolis. The Bishop of North Carolina has set forth an excellent "Office for the Anointing of the Sick," which was circulated at the convention. Everywhere reports showed real and satisfactory progress made in the upbuilding of the Kingdom of Christ on earth.

Episcopal utterances relating to the interpretation of Canon 19 will be found on another page.

BISHOP BRENT ELECTED IN WASHINGTON

Missionary Bishop of the Philippines is Chosen on the Second Ballot

HOW THE DIOCESAN CONVENTION EFFECTED THE QUICK RESULT

THE election of a Bishop in the diocese of Washington was of course the matter of absorbing interest, and when Bishop Brent was chosen, on the second ballot, there was commonly felt to have been a wise solution of the difficult problem. The dignified and harmonious way in which the deliberations were conducted is also worthy of commendation.

The Convention opened in St. Paul's Church on Wednesday, May 6th, with a celebration of Holy Communion, the Rev. Dr. McKim being celebrant. Dr. McKim later called the Convention to order, 76 clergymen and 72 laymen answering to their names at the roll. Dr. McKim was elected president, the Rev. Dr. Alfred Harding being the only other name presented. By unanimous vote the old secretary, the Rev. A. S. Johns, was reëlected. One of the most interesting features of the morning was the report of the Standing Committee, showing that the Bishop Satterlee Memorial Fund now amounted to $45,571.02 and that $5,000 more had been pledged for the Cathedral foundation work.

After the usual lunch hour the Convention reassembled at 2 P. M., and 3 o'clock was set as the hour for election of a Bishop of the diocese. the most important business to come before the Convention. The following nominations were made for the bishopric: The Right Rev. Charles H. Brent, D.D., Bishop of the Philippines; Rev. George C. Carter of St. Andrew's, Washington; Rev. Dr. Alfred Harding of St. Paul's, Washington; Rev. R. P. Williams of Trinity, Washington; Rev. Dr. W. M. Grosvenor of New York; Rev. Dr. Alexander Mann of Boston; Rev. E. M. Jefferies of Philadelphia; Rev. P. M. Rhinelander, professor at Cambridge Divinity School; Rev. Dr. A. S. Lloyd; and Rev. Dr. R. Cotton Smith of Washington.

Bishop Brent was elected on the second ballot. The votes cast on both ballots are enumerated below:

	FIRST BALLOT.		SECOND BALLOT.	
	CLERICAL.	LAY.	CLERICAL.	LAY.
Bishop Brent	35	39	47	45
G. C. Carter	10	19	13	21
W. M. Grosvenor	6	4	2	0
R. P. Williams	2	4	2	1
Alex. Mann	2	3	6	2
E. M. Jeffries	1	0	0	0
P. M. Rhinelander	2	3	0	0
A. S. Lloyd	5	2	0	1
R. C. Smith	0	1	0	1
Alfred Harding	5	2	3	1
R. H. McKim	1	1	1	0
Bishop Griswold	2	0	2	0
T. J. Packard	2	2	0	0
	73	80	76	72

Bishop Brent was accordingly declared elected, and it was voted to notify him by cable of his election. The *Gloria in Excelsis* was then sung.

MISSIONARY SESSION.

The Convention sat as the Diocesan Board of Missions at 8 P. M., after the usual Evening Prayer, and the treasurer, Mr. S. E. Kramer, read his most interesting report for the year ending April 30, 1908, showing that $9,500 is necessary to carry on the missionary work of

[*Continued on Page 87.*]

LIVELY DISCUSSION IN PENNSYLVANIA

Convention Divides Almost Evenly on Canon Nineteen Resolution

MANY ITEMS OF PROGRESS REPORTED BY THE BISHOP

IN the diocese of Pennsylvania there has been a considerable strain by reason of incidents of the past few months, and this strain was evident in the Convention, which was held in the Church of St. Luke and the Epiphany, Philadelphia, beginning on Tuesday, May 5th. The tension was evident in the discussion of a preamble and resolution relating to Canon 19, which were introduced by the Rev. J. Andrews Harris, D.D., rector of St. Paul's, Chestnut Hill, as follows:

"WHEREAS, The extension of the proviso to Canon 19, authorized by the General Convention of 1907, to wit, the words 'Or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the church on special occasions,' is, as popularly interpreted, in the conviction of many, in conflict with the Constitution, and with the Ordinal and Preface to the Ordinal, and also has given rise among many others to conflicting opinions and practices, some of them apparently to the nullification of the prohibitions in the earlier part of the body of the canon; and whereby the order and peace of this Church are compromised; therefore be it

"*Resolved*, That the clergy and laity of the Convention of the diocese of Pennsylvania, in view of the serious and weighty questions involved, respectfully appeal to the Right Reverend, the House of Bishops, to exercise their individual prerogative, as provided, in suspending the use of the said Amendment, until such action shall be taken by the General Convention, for the alteration or the repeal of the same, as shall appear to the Convention necessary for the removing of all scruple and doubtfulness, and for the promotion of the settled order and peace of the Church."

Introduced on the first day of the session, the resolution was discussed on the second day, and after the failure of a movement to lay it on the table, it failed of adoption by the following very close vote:

Clerical—ayes 90, nays 92.
Parishes—ayes 46, nays 62, divided 4.

Both Bishops voted against the resolution, as did the clergy connected with the Church House and with the Divinity School, except Professor Heffern, who voted in the affirmative. The clergy of St. Elisabeth's were not present at the Convention, and it was a matter of comment that had they voiced their opposition to Canon 19 in this more practical way than by means of excitable words spoken to secular reporters, their votes would have turned the clerical vote into an affirmation of the protest.

The Bishop Coadjutor was the celebrant at the opening service and the sermon was preached by the Rev. H. L. Duhring, D.D. Bishop Whitaker called the Convention to order after the service, when the Rev. Dr. Harris presented the preamble and resolution printed above. At Dr. Harris' request the consideration of the resolution was made the order for 11 o'clock of the morning following.

THE BISHOP'S ADDRESS.

The Bishop believed that "there is not a single parish or mission whose present condition is less encouraging than it was a year ago,

and in many instances there has been growth in all the elements of parochial life."

Improvement has been made in Grace Church, Mount Airy, by building a transept, and by the erection of a new altar and reredos. The parish building was also enlarged and a new three-story building erected, with the third story connecting with the Sunday school room. The Church of the Epiphany, Germantown, has been enlarged by the erection of a vestibule at the west end and a spacious sanctuary at the east end. St. Paul's, Chestnut Hill, has been enriched by the presentation of several memorials: a massive new oaken altar rail, with brass gates, and a new reredos, also of oak, and appropriate hangings for the altar and pulpit. There have been extended improvements at St. Mark's, Philadelphia, where the floor of the church had for some years been gradually sinking and it had been found necessary to dig to solid ground, fill in with concrete, and erect a new floor first of steel piers and girders encased in concrete, and with reinforced concrete between them. On this in the nave were laid large slabs of bluestone rubbed down. In the chancel a floor of the finest marbles, Grecian, African, Italian, and native, was placed, with a wainscot of Indiana limestone. The whole of the chancel was given in memory of Mr. Sutherland M. Prevost; the nave was provided by the Easter contributions of the parishioners. Besides this, a very beautiful double door of oak, carved with Scripture subjects, has been given in memory of Mr. George Tucker Bispham, and a single door in the chancel, in memory of Mr. Minton Pyne, for twenty-four years organist of St. Mark's; also, seven beautiful silver lamps, in memory of Mrs. Robert B. Sterling, and a rood beam, with figures of St. Mary and St. John, St. Mark and St. Barnabas, in memory of Bishop Nicholson of Milwaukee, for nearly twelve years rector of St. Mark's. Extensive improvements have also been made in St. James' Church. An altar and reredos in Christ Church, Germantown, the consecration of the new chapel of the Prince of Peace, the consecration of the choir gallery at the Church of the Transfiguration, with also memorial tablets to Mary H. Stilson and to Henry Robert Percival, priest, and John Vaughan Merrick, layman, of the diocese of Pennsylvania; the completion of the parish house of the chapel of the Mediator; the cornerstone of the new church for St. Mark's, Frankfort; the erection of a stone chancel at St. Martin's, Radner, and the many other similar improvements, were mentioned. The Bishop asked greater attention to the salaries of the clergy; commended the week of prayer asked for by the Brotherhood of St. Andrew; and asked for the greater diffusion of the missionary spirit.

THE ADDRESS OF THE BISHOP COADJUTOR

had to do largely with missionary matters within the diocese. He took the opportunity to urge that the clergy should not rush into matrimony, but should wait at least five years after ordination before marrying.

THE ELECTIONS.

Standing Committee—Rev. J. Andrews Harris, D.D.; Rev. J. De Wolf Perry, D.D.; Rev. James Haughton, Rev. E. M. Jefferys, Rev. F. M. Taitt, John E. Baird, E. H. Bonsall, W. W. Frazier, S. F. Houston, R. Francis Wood.

Trustees of the Diocese—Rev. E. M. Jefferys, Rev. G. Woolsey Hodge, Rev. Samuel Upjohn, D.D., John J. Collier, James Logan Fisher, Ewing L. Miller, Edward F. Pugh. These trustees serve until 1911.

The report of the Board of Missions showed excellent work and wise management of the finances during the past year, the treasurer of the Board, Edward H. Bonsall, reporting that $26,266.03 had been received and $18,831.13 paid out to convocations for missionary work and the expenses of the Board, leaving a balance in hand of $7,434.90. A resolution asking the parishes to contribute this year $20,000 to enable the Board to meet many pressing needs was passed.

THE HARRIS RESOLUTION.

On Wednesday morning the Convention was called to order by Bishop Whitaker with one of the largest attendances in the history of the diocese. After some routine business and reports of an interesting nature from the Deans of the several convocations, showing increased missionary activities during the past year, the Rev. Dr. Harris called for the order of the day and rose to present his resolution, which had been printed and circulated among the delegates.

Before Dr. Harris could proceed, Mr. George C. Thomas, deputy from the Church of the Holy Apostles, said: "Without disrespect to any of my brothers, and still less in all deference to Dr. Harris, from whom for years I have learned much to my profit, but merely as a delegate to the General Convention which passed Canon 19, and out of a deep sense of the great calamity which might befall the Church should discussion or argument arise at this time concerning this law, I move that the resolution be laid upon the table."

Dr. Harris at once objected to the interruption, saying that the resolution had not yet been read. The Bishop supported Mr. Thomas, declaring that it had been read yesterday and was now in the hands of each and every delegate. The vote was accordingly taken to table the resolution, the vote being called for by orders. The result showed 88 of the clergy favoring the tabling of the resolution and 84 against, both Bishops voting with the majority. The vote of the parishes was 52 in favor of tabling and 44 against, with 8 parishes divided.

The Bishop in announcing that the vote to lay upon the table had won, stated: "Regarding the eight divided parishes, the ruling is that their ballots are so much blank paper, as in the House of Representatives of the United States and the House of Commons in England. The only way to vote against a measure is to vote against it. There is a majority of those who voted effectively to lay the resolution on the table."

Henry Budd, the Chancellor of the diocese, read from the constitution and canons of the diocese to show that Bishop Whitaker was in error in this ruling and the Bishop, after conferring with Messrs. Pepper and Woodruff, as to the canonical legality of his ruling, reversed his decision and decided that the motion to table had not been carried. Mr. Budd pointed out that in a vote by orders to pass a measure it was necessary to have a majority of all voting in each order, and that while the motion to lay on the table had been carried by the clerical order the vote by parishes was 52 in favor, 44 against, and 8 divided. The latter brought the vote against the motion up to 52, so the motion to table was lost by a tie vote.

Dr. Harris then presented his resolution and the vote was taken as before by orders, and resulted as follows: Clerical—ayes, 90; nays, 92 (both Bishops voting in the negative); Parishes—ayes, 46; nays, 62; divided, 4. The amazing thing was the strength and the number and standing of the clergy and parishes supporting Dr. Harris' resolution. Especially was this manifested in the country parishes. Another remarkable thing throughout the whole voting was the absence of strife or bitterness, and satisfaction at the result was depicted upon many faces. Forty-two clergymen failed to vote by absence from the session.

THE VOTE.

The corrected vote of clergymen on the final proposition to adopt or reject the Harris resolution was as follows: Those voting for the resolution and against the "Open Pulpit" appearing in the column marked "aye"; those voting against the resolution, thus favoring the "Open Pulpit," appearing under "no":

AYES.

The Revs.—
Charles M. Armstrong,
Charles H. Arndt,
A. J. Arnold,
S. F. Ballentine,
Dr. John G. Bawn,
Samuel H. Boyer,
C. Frederick Brockins,
W. H. Burbank,
T. T. Butler,
William H. Cavanagh,
Walter N. Clapp,
Azael Coates,
Arthur B. Conger,
James Cospey,
C. O. Dantzer,
R. M. Doherty,
H. Page Dyer,
Thompson P. Ege,
W. C. Emhardt,
Harvey S. Fisher,
Charles L. Fulforth,
Horace F. Fuller,
John A. Goodfellow,
Henry B. Gorgas,
William H. Graff,
Robert B. Green,
Dr. J. Andrews Harris,
John G. Hatton,
Dr. A. D. Heffern,
Charles W. B. Hill,
John E. Hill,
G. Woolsey Hodge,
Arnold H. Hord,
Dr. Henry A. F. Hoyt,
Edwin J. Humes,
Charles S. Hutchinson,
Francis G. Ilsley,
E. M. Jefferys,
Frederick C. Jewell,
Walter Jordan,
John W. Kaye,
Frederick B. Keable,
Edward G. Knight,
A. Campbell Knowles,
George W. Lamb,
George W. Lincoln,
W. F. Lutz,
Walter A. Matos,
Robt. J. McFetridge,
Edward J. McHenry,
George R. Miller,
Abraham L. Miliet,
R. J. Morris,
Dr. A. G. Mortimer,
M. B. Nash,
Daniel T. Odell,
T. E. Owens,
C. C. Parker,
Charles K. Penney,
J. L. Provost,
W. C. Pugh,
Charles C. Quinn,
Dr. J. S. Reed,
Dr. W. C. Richardson,
Charles A. Rickseker,
Edward Ritchie,
Dr. James W. Robins,
Charles W. Robinson,
F. M. W. Schneeweiss,
W. Reese Scott,
Joseph Sherlock,
George La P. Smith,
Francis C. Steinhetz,
Dr. C. W. Stocking,
John Sword,
F. Marion Taitt,
Thomas J. Taylor,
E. Snyder Thomas,
Dr. Samuel Upjohn,
A. L. Upban,
N. D. Van Syckel,
Horace A. Walton,
Frederick D. Ward,
J. Ogle Warfield,

NAYS.

Bishop Whitaker,
Bishop Mackay-Smith,
The Revs.—
Samuel E. Appleton,
Fordyce A. Argo,
Abel G. Arkin,
William F. Ayer,
R. H. Barnes,
H. J. Beagen,
Thomas Bell,
Simon K. Boyer,
A. H. Bradshaw,
Thomas G. Brown,
F. M. Burch,
W. Herbert Burk,
Llewellyn N. Caley,
Edgar Campbell,
J. T. Carpenter,
Edwin S. Carson,
Fletcher Clark,
J. Thompson Cole,
Edgar Cope,
T. William Davidson,
Dr. H. L. Duhring,
Joseph H. Earp,
Dr. R. A. Edwards,
John E. Ewell,
F. T. H. Finn,
Dr. George C. Foley,
Thomas J. Garland,
George Gassner,
S. Lord Gilberson,
Dr. Carl E. Grammer,
G. Berkeley Griffith,
Dr. Wm. W. Groton,
George Gunnell, Jr.,
James B. Halsey,
Dr. Richard Harris,
Dr. R. M. Harrison,
James Haughton,
Joseph M. Hayman,
C. Rowland Hill,
Simeon C. Hill,
Frederick B. Hodgins,
Seaver M. Holden,
Robert F. Innes,
Fleming James,
Waldemar Jansen, Jr.,
Stewart P. Keeling,
G. S. Keller,
Samuel P. Kelly,
William P. Kemper,
Addison A. Lamb,
Dr. James H. Lamb,
N. Van Pelt Levis,
Thomas R. List,
Robert Long,
Charles S. Lyons,
Joseph Manuel,
Alfred J. P. McClure,
Henry S. McDuffey,
Francis McFetrich,
H. Cresson McHenry,
H. M. Medary,
O. S. Michael,
Hugh Q. Miller,
Joseph L. Miller,
Dr. J. A. Montgomery,
G. C. Moore,
J. J. Joyce Moore,
John K. Moorhouse,
William S. Neill,
James R. L. Nisbett,
H. K. B. Ogle,
W. N. Parker,
Dr. J. DeW. Perry,
Dr. L. M. Robinson,
Arthur Rogers,
J. F. Schunk,
C. C. Silvester,
Snyder B. Simes,
Dr. S. E. Snively,
Dr. T. Newton Stanger,
David M. Steele,
P. J. Steinmetz, Jr.,

AYES.	NAYS.
Clarence D. Wheeden,	R. L. Stevens,
J. F. Weinman,	Nathaniel S. Thomas,
Harrison B. Wright,	Dr. F. W. Tomkins,
Robert E. Wright,	H. G. G. Vincent,
Thomas H. Yardley,	W. Arthur Warner,
Royden K. Yerkes,	Dr. L. C. Washburn,
	Dr. E. S. Watson,
	Charles B. Williams,
	Joseph Wood.

Not voting—The Revs. G. Pomeroy Allen, John P. Bagley, J. W. Barrington, Julius G. Bierck, Clarence W. Bispham, William H. Brown, Percy J. Brown, A. C. V. Cartier, Roderick P. Cobb, Roberts Coles, Maurice L. Cowl, Joshua Cowpland, Rush S. Eastman, Alfred Elwyn, Dr. William Ely, Dr. J. B. Falkner, John B. Harding, W. G. Haupt, William L. Hayward, W. S. Heaton, S. F. Hotchkin, Lewis H. Jackson, John Edgar Johnson, Dr. Francis A. D. Launt, Jacob Leroy, John C. Lewis, Charles Logan, Dr. D. H. Lovejoy, Dr. Charles A. Maison, Augustus Marple, Crosswell McBee, W. H. McClellan, William McGarvey, S. G. M. Montgomery, H. McKnight Moore, Dr. Joseph D. Newlin, Henry L. Phillips, William Price, W. P. Remington, Hibbert H. P. Roche, George Rogers, Henry J. Rowland, W. H. Towle, Robert A. Tufft, Florian Vurpillot, Arthur W. Wilde, Joseph T. Wright, Dr. Thomas C. Yarnall, M. Zara.

OTHER MATTERS.

A report from a committee appointed at the last annual convention to consider the question of electing supplemental deputies to the General Convention was read and referred back to the committee for further light upon the subject, and to report at the next annual convention. As next year will be the 125th anniversary of the diocese, a committee was appointed and authorized to make necessary preparations for appropriate celebration of the event.

The charter of St. Stephen's, Norwood, and application of the vestry for recognition, was received and approved. Permission was given several other parishes to make certain changes in their charters. Just prior to the close of the Convention, the Rev. William Reese Scott of Christ Church, Media, offered a resolution commending and thanking the Bishop for his uniform kindness and fairness in his rulings, especially in the trying situation at the time of the voting upon the Thomas and Harris resolutions. This was passed by a rising vote. Bishop Whitaker called upon Bishop Coadjutor Mackay-Smith, who closed the Convention with prayers and the benediction.

INDIANAPOLIS.

LEGISLATION was almost *nil* at the Diocesan Council, which opened in St. John's Church, Lafayette, May 6th. Diocesan officers were reëlected and there were chosen as deputies to the Department Missionary Council the Rev. Messrs. J. D. Stanley, J. E. Sulger, L. Brown, Ph.D., and C. S. Sargent, and Messrs. J. D. Bigelow, H. W. Buttolph, W. D. Pratt, and W. W. Hammond. It was shown that during the past year the apportionment for diocesan missions was paid in full by twenty-four parishes and missions as against eighteen the previous year; others paid in part, leaving but five that paid nothing, as against eleven that made no contribution a year ago; $258 of arrears were also paid up. The missionary reserve fund has now been increased from $1,500 to $2,000.

But the most notable achievement was the discharge of the entire diocesan debt, as set forth in the Bishop's annual address.

Judge Stotsenburg of New Albany introduced a resolution looking towards the eventual reduction in the number of delegates sent by each diocese to the General Convention, but its consideration was, on motion, indefinitely postponed.

At a Sunday school conference, the Rev. R. B. B. Foote of Anderson delivered an address on "Teachers' Training Classes," and the Rev. D. C. Huntington of Richmond, one on the "Cradle Roll, or the Babies' Branch." The Bishop urged the importance of properly keeping the parish registers and also of showing respect and reverence for the Holy Communion, not only by keeping the sacred vessels and accessories scrupulously neat and clean, but also by proper handling before and after celebrations. In every sacristy there should be a table set apart and used for no other purpose whatsoever than for things pertaining to this sacrament.

At the evening missionary service, the Rev. John Henry Hopkins, D.D., rector of the Church of the Epiphany, Chicago, was the preacher, speaking with great force from the text, "I will lift up mine eyes unto the hills" (Ps. 121: 1).

THE BISHOP'S ADDRESS.

The Bishop had an unusually cheerful story to tell, speaking of this year as "the most fruitful and encouraging" of his episcopate. "There has been a large increase in the number of confirmations and baptisms. For the first time since the division of the diocese the number confirmed has reached 400, which is a gain of 80 per cent. over last year and almost equals the average for the entire state before the division." The long-standing diocesan debt has been paid. It will be remembered that this debt amounted to $36,000, of which $19,000 was due certain parishes on account of contributions in the past to the endowment fund, which drew 5 per cent. interest, and only $17,000 was a mortgage indebtedness. The mortgages have been paid and all the congregations concerned have agreed to surrender their claims upon the endowment fund. Thus the movement begun two years ago has ended in the accomplishment of the desired object, by which the diocese has been placed on a sound financial basis. A conservative estimate of the values of the Central Avenue real estate and improvements is $60,000, which will be carried on the books as the endowment fund of the diocese. Against this fund there is a charge of $10,000 for the repairs and improvements of Knickerbacker Hall, made in accordance with the terms of the lease for the property, as reported to the last Council and approved by it."

Of parochial and missionary incidents of the diocese within the year the Bishop mentioned the completion of the church building for St. Philip's mission for colored people in Indianapolis. Rectories are to be built at once at Greensburg and Columbus. St. James' Church, Vincennes, has been completed and consecrated, improvements have been made in the church at Bedford and the rectory fund begun, and a lot has been purchased at Princeton. The Bishop asked better attention to the businesslike handling of Church funds and the meeting of obligations when they are due.

WOMAN'S AUXILIARY.

For the Woman's Auxiliary meeting in St. John's Church, Lafayette, on May 6th, there was an excellent and inspiring programme. A feature of the day was a series of papers, six in number, on the subject of The Ideal Junior Branch. This was arranged by Mrs. Francis, who was reëlected vice-president of the Juniors. The Rev. J. H. Heady (Bloomington), who is the Woman's Auxiliary diocesan missionary, gave an interesting talk on his work at St. Matthew's, Bloomington. An amendment to the constitution was passed, making all presidents *ex-officio* members of the board. The officers were all reëlected.

NEW JERSEY.

THERE was no uncertain sound in the action of the diocese of New Jersey and its Bishop at the annual convention in Christ Church, New Brunswick, May 5th and 6th. The Bishop's interpretation of the amendment to Canon 19 was that which the plain meaning of the language indicates; he has as yet granted no licenses under the canon, and the enthusiastic applause with which his remarks on the canon were greeted was proof that his convention is entirely with him in his attitude. There was hardly a dissenting voice in the chorus of approval of his action and language. By a tactical error a resolution authorizing a memorial on the repeal of the amendment was defeated, but it was evident that the defeat was due entirely to the form which the resolution took and that the convention regarded its attitude as made plain in the approval of the Bishop's words. The Bishop's remarks on the subject will be found on another page.

The convention was largely attended, and was of unusual interest and importance. Meeting in Christ Church, New Brunswick, where the first steps were taken after the Revolution to consider plans for the organization of the American Church, the convention was full of historic interest.

That the diocese is not less active with growth of years was made evident by the importance of the business transacted. Of primary interest here was the action on the proposal to form a Cathedral organization, under which missionary work of the diocese will be remodelled, with steps later probably towards a Cathedral foundation. The convention left the details of this plan to a committee of five clergymen and five laymen, with the Rev. Dr. Baker of Princeton as the chairman. This committee will report at the next meeting of the convention in St. Mary's Church, Burlington, next year. St. Mary's was long the see city of the diocese. Here the elder Bishop Doane began his great work, and here lived the first American Bishop, the Rev. Mr. Talbot, whose consecration to that office in colonial days seems beyond question.

Another important step taken by the convention was toward the systematizing of the work of the Sunday School Commission, which will be made a permanent diocesan institution, a canon being framed to cover its powers and duties. The Commission, through its president, the Rev. E. Vicars Stevenson, presented a valuable report to the convention, and also arranged for an evening to be spent in the consideration of Sunday school work, when the principal speaker was Mr. George C. Thomas of Philadelphia. The action of the Commission in sending the Rev. T. A. Conover as a lecturer to the School of Methods maintained by the New Jersey Sunday School Association at Asbury Park led to a warm discussion, the conservative element disputing the wisdom of this union with a Protestant association, but the convention ended by warmly commending the action.

The convention met at 10:30, May 5th, when the Bishop was assisted by Deans Baker and Perkins in the celebration of the Holy Communion. The sermon, by the Rev. Gilbert R. Underhill of St. John's Church, Camden, was an exposition of the Catholic doctrine of the Incarnation. "It seems to have come to pass in these days," said the preacher in closing, "that men of every belief can use plain and simple language of apparently unmistakable meaning, and yet inject into the words whatsoever they will. The Word was made flesh: the Word was God, may mean either that Christ is divine or that He is not divine, or that He is neither divine nor human. The plain language of the Creed about the Virgin Birth may mean everything or anything or nothing. The words "This is My Body" may be turned to mean "This represents My Body," or even, "This is something, anything, so long as it is not My Body." The Church is regarded either as divine, or as any organization of men and women doing what they please and teaching what they like. "Whosesoever sins ye remit" may be twisted about into a statement that under no circumstances can you remit any sins whatever. I beg, therefore, brethren, for plain honesty in the use of language, for a rugged sincerity that will

not use words unless using them in their apparent meaning and actual significance. With such confusion as we see on all sides to-day, there must be something wrong. Let us see that the wrong is not with us. Only the pure in heart can know God. Only the earnest follower of Christ can understand who and what He is. Strive to be like Him, and you need not be fearful of a failure to believe the truth about Him."

After the opening service, the convention organized by re-electing its secretary, the Rev. Charles Fiske. Afterward all the present officers of the diocese, including the Standing Committee, were reëlected. The present deputies to General Convention were named as delegates to the council of the Second Missionary Department, to be held in New York in October. The reports of the various treasurers of trust funds showed a prosperous financial condition in the diocese. Notable is the Fund for Aged and Infirm Clergy, which has now passed the $100,000 mark. Sympathetic action was taken toward the effort to raise $5,000,000 for general clergy relief, and a committee, of which the Rev. Dr. Glazebrook is chairman, was appointed to have the matter in charge.

MISSIONARY MEETING.

On the evening of the first day's session there was a missionary meeting, at which the Deans of Convocations presented the facts about their work. Notable progress has been made during the year.

The Bishop's address also recorded steady progress, with five churches consecrated during the year, making now 165 church edifices in the diocese. Three parish halls were also dedicated. Gifts have been received for two new churches, St. George's-by-the-River, which will supplant St. George's, Rumson Hills, and also a gift of $14,000 for a church at Oceanport. During the year there were 1,270 confirmations, as against 1,215 last year. Three new parishes, St. Luke's, Newbold; Holy Trinity, Ocean City, and St. Stephen's, Camden, were admitted into union with the convention.

The second day's session was characterized by the sending of telegrams to the conventions of Pennsylvania and Washington, then in session, and also one to the Bishop of Western Colorado, whose entire ministry had previously been spent in New Jersey. Then came the discussion of the Sunday School Commission's report, and finally important action looking toward the equalization of parochial assessments for the support of the episcopal fund. This is a matter which has been under advisement for two years, and the plan to be pursued is similar to one now being tried in the diocese of Newark.

WOMAN'S AUXILIARY.

The annual meeting of the Woman's Auxiliary was held in St. John's Church, Elizabeth, just previous to the convention. Mrs. Samuel Clark of Elizabeth was reëlected president, together with the old board of officers. The financial reports showed offerings of $7,901.32 towards missions, besides many boxes and $119.42 from the Babies' Branch. A plan of districting the diocese was adopted, so that neighborhood meetings may be held in various sections, of which Burlington, Camden, Vineland, Long Branch, Plainfield, and Trenton are the centers.

CHURCH CLUB.

The Church Club of the diocese also met on the evening before the convention. The club and the convention were welcomed to New Brunswick by its mayor and were given the freedom of the city. The address of the evening was by the Rev. Professor Kinsman of the General Theological Seminary.

LEXINGTON.

EDUCATIONAL matters had the first place in the consideration of the Bishop and the Council of the diocese of Lexington at the session held last week.

The Council opened with shortened Evening Prayer, the service being semi-choral. Everything was beautifully rendered under the conductorship of Mr. Wheeler. The Bishop delivered his annual address to the council, the main subject being the Educational Work of the Church: showing how education both secular and religious has always been regarded from time immemorial as the proper province of the Church, which she alone can efficiently carry out; training the moral, intellectual, and physical parts of man's nature, while leading him to know Him whom truly to know is everlasting life. He showed how the state of Kentucky having through circumstances fallen far behind most other states in the education of her people, requires the coöperation of every religious body to make up lost ground even in secular education, and that for many years to come this fact has been long recognized by others, so that almost every small town in the state has a school or college maintained by some religious organization. In so doing, while benefiting the state and preventing its illiterary from being even worse than it is, they have greatly helped forward the growth of their own denomination; and it now has come to pass that the general religious complexion of each town is fixed by the denomination that has planted a school or college there. Is the Church to draw back from its duty to the community as a factor in its educational progress? And again, is she to deprive herself of the great advantage which others derive from this opportunity of moulding the lives and characters of the growing generations? Surely the Church will find one great reward for the discharge of this duty in her own more rapid growth and commanding position: even as the too prevalent indifference to it has caused her to dwindle away while other bodies flourish like a green bay tree.

The session of the Council was occupied mainly with the educational interests of the diocese: with her mixed collegate institutes at Corbin and at Beattyville, the colored kindergarten at St. Andrew's Lexington, and the girls' seminary at Versailles lately incorporated as Margaret College under the laws of the state; the cordial sanction given by the council to this action (which a former council had indeed suggested to its management, and authorized whensoever it should be found desirable) and the election of its first board of directors being the principal work of this session.

The Standing Committee elected consisted of Dean W. T. Capers, Rev. A. B. Chinn, Archdeacon R. C. Caswall: Messrs J. E. Garner, J. A. Todd and H. Higgin.

The Ecclesiastical Court: Rev. Messrs G. H. Harris, H. E. Spears, E. H. Dickerson, F. V. Moore, and A. Patterson.

The other officers were for the most part the same as last year.

Archdeacon Wentworth gave an account of his stewardship of the Mountain Missionary and Educational Fund. His efforts in collecting funds have been rewarded with increasing success, as people become more informed of the great importance of the work being done, through his wide dissemination of interesting and instructive literature on the subject.

Canonical consent was given to the absence of the Bishop from the diocese "for a longer period than three months" for the Pan-Anglican Congress, the Lambeth Conference, and for much needed rest. His diligent and frequent visits throughout the diocese, and his personal and loving sympathy in both sorrow and joy, will indeed be sorely missed; but all will rejoice to know that after his duties in London shall have been completed, he will have a good, quiet rest with his family, in foreign parts, free from work and anxiety. He proposes to sail, together with Mrs. Burton and the Misses Louise and Cornelia Burton, their daughters, on May 16th, from Philadelphia, in the steamer *Merion*, to be absent to the end of November.

It is needless to say that the Dean and congregation of Christ Church Cathedral entertained with lavish hospitality the large number of deputies to the council and the auxiliary meeting.

WOMAN'S AUXILIARY.

The Council was preceded as usual by the annual diocesan meeting of the Woman's Auxiliary, commencing at 3 P. M., Monday, May 4th, and lasting through that day and Tuesday morning and afternoon. It was a cause of sorrow to all that Miss Mary E. Harrison, the diocesan president of the Woman's Auxiliary, was prevented by serious illness from being present. Prayers were offered for her, as well as for Mrs. Franklin Davis of Mount Sterling, whose husband, the new rector, was called away during the Council owing to her sudden and dangerous illness, and the latest accounts show as yet no improvement. A grand missionary address was given at the Monday night meeting by the Rev. F. A. MacMillen.

MISSISSIPPI.

SOME delay in opening the Council was caused, and no doubt many delegates were prevented from attending, by a severe rainstorm which covered the entire state, causing washouts on practically every railroad in the state and in some cases causing complete suspension of traffic for several days. Here also educational matters were foremost. Arrangements were made for raising the sum of $50,000 upon property owned by the Church for proceeding immediately with the erection of the girls' college at Vicksburg, for which a site of 28 acres and over $50,000 in cash has already been secured in addition to pledges not yet due to the amount of $25,000 or more.

The session was held in St. John's Church, Aberdeen, beginning May 6th. The Council sermon was preached by the Rev. Percy W. Jones of St. James' Church, Port Gibson. The Bishop in his address referred, as in all previous addresses, to the Church's responsibility to the negroes and the growing necessity for a wider recognition of this responsibility. He recommended that the Council consider the advisability of selling or improving, for purposes of revenue, the splendid property upon which the Bishop's residence is situated; the proceeds to be applied to the endowment of the Episcopate and the diocesan school for girls, which is about to be built.

The Council, upon motion of Mr. J. C. Purnell of Winona unanimously expressed its desire that the Bishop take two months' vacation for rest in the mountains or as he might see fit, and pledged him a purse of not less than $500 to defray his expenses.

The following were elected on the Standing Committee: Clerical—The Rev. E. Sterling Gunn of Winona (president); Rev. Edward McCrady of Canton (secretary); Rev. William Mercer Green of Meridian, Rev. Charles W. Hinton of Vicksburg; lay—Messrs. W. W. Moore, Vicksburg; R. G. McCauts, Meridian; J. C. Purnell, Winona; L. Braune, Jackson.

The deputies to the General Convention were elected to represent the diocese at the Conference of the Fourth Missionary Department, which meets in Jackson, Miss., in October, with the Rev. George S. Gibbs of Hattiesburg in place of the Rev. J. B. Perry, D.D., deceased.

TEXAS.

THERE was the most delightful harmony and brotherly love prevailing during the entire session. There was a very positive protest on the part of many of the members against a proposed canon taking the appointive power of missionaries to mission fields out of the hands of the Bishop and putting it into the hands of the Board—the Bishop being allowed to nominate—but the canon was adopted and there the matter ended. The opposition took comfort in the fact that earlier in the day one section of the new Constitution, as adopted, is as follows: "No measure shall be deemed to have been adopted (by the Council) without the concurrence of the Bishop, but the assent of the Bishop will be inferred unless written dissent is filed with the secretary within ten days from the final adjournment of the Council." It was suggested that if the Bishop has the power to "veto" any action taken by the Council he certainly has the power to veto any act of the Board of Missions (which is but a creature of the Council) when he may please to do so.

An hour or two before the hour appointed for opening the Council, at Houston, a telegram was received from the Rev. S. Moylan Bird, who had been appointed the preacher for this session, stating that owing to illness he could not be present. The Bishop therefore took that hour for the reading of his annual report and address.

Immediately after the morning services Bishop Kinsolving called the Council to order. The roll being called by the Secretary, and a quorum being present, the Bishop declared the Council open for business. Council then adjourned to give the ladies of the city churches an opportunity to serve luncheon to the clergy and lay delegates, and to the ladies attending the meeting of the Woman's Auxiliary.

At 2:30 the Council reassembled and the entire afternoon was taken up in receiving reports, and in the appointment of committees. Among the visiting clergy present were the Rev. H. H. P. Roche, rector of the Church of the Transfiguration, Philadelphia, and the Rev. W. R. Richardson, *rector emeritus* of St. Mark's, San Antonio, who were cordially invited to a seat in the Council.

The sessions on Thursday were taken up in discussing the proposed Constitution and Canons for the diocese, which were drawn up, at the last session, by Judge W. S. Simkins, which, for the most part, were adopted; and in the election and appointment of officers for the ensuing year.

The Standing Committee elected is as follows: Clerical—Rev. Messrs. C. S. Aves, E. A. Temple; lay—Messrs. W. V. R. Watson and R. M. Elgin.

The Diocesan Board of Missions: Clerical—Rev. Messrs. P. G. Sears, S. G. Porter, E. C. Seaman; Lay—Messrs. Rufus Cage, J. L. Brockenbrough, and Judge W. S. Simkins.

The Bishop appointed the Rev. S. G. Porter and Mrs. Porter of Marshall, and Mr. F. M. Burton of Galveston as delegates to the Pan-Anglican Congress.

DR. LEWIS BROWN ON CHURCH UNITY.

PREACHING the opening sermon before the Indianapolis diocesan council, the Rev. Lewis Brown, Ph.D., spoke on Church Unity from the text: "Is Christ Divided?" (I. Cor. 1: 13).

He held that the movement in the direction of Christian unity outranks every other movement in the Church to-day, the unhappy divisions causing so great a loss of spiritual power; but mere sentimental, or platform unity, is not of any use.

"A stream which has burst its banks will never occupy the rightful channel as long as it is permitted to wander aimlessly, finding quarters wherever the parted waters desire. At the place where its divided course began must the process of confinement ensue, until at last the former surroundings control it and the primary function assigned is performed." The heartfelt, moving prayer of the Saviour on the eve of His Passion for unity among His servants must be understood literally. Debate as to advisability is ruled out: indifference is sinful. All are "absorbingly committed to the idea, if connected with Christ's kingdom at all."

The present period is auspicious for the complete exemplification of the idea, when repeated consolidations and gigantic combinations in the business world are accomplishing great things in a better way, in a shorter time, and at less expense than were formerly possible. Competition between Churches is not an advantage, and the world scoffs at "rival religious shops bidding for patronage."

"Intelligent people are really nearer together upon great questions than ordinary scrutiny shows." But mutual study and concessions are necessary to remove obstacles. Diluted belief is not the remedy. The Church is the custodian of a sacred deposit. She cannot alter great fundamental truths, but she can invite the closest scrutiny and investigation of her invincible historical position and is true to primitive order and usage when she suggests as a basis for reunion the Bible, the Creed, the two Sacraments, and the "Historic Episcopate."

BISHOP BRENT ELECTED IN WASHINGTON.

[*Continued from Page* 83.]

the diocese. Over $10,000 was raised to continue the work during the ensuing year.

The second day was devoted to hearing the usual reports of institutions and committees. It was voted to grant permission to the widow of Bishop Satterlee and her family to occupy the episcopal residence until October, and thereafter until required for the new Bishop. A vote of thanks was extended the Rev. Dr. McKim for "the wise, courteous, expeditious, and impartial manner in which he had presided over the deliberations of the Convention." There was also a vote of thanks given the Rev. Dr. Harding and Archdeacon Williams for their wise and good work on the Standing Committee.

THE BISHOP-ELECT.

The Right Rev. Charles Henry Brent, D.D., is a native of New Castle, Ontario, born April 9, 1862. His father was a Canadian clergyman. He was graduated at Trinity College, Toronto, with the degree of B.A. in 1884, taking from the same source that of M.A. in 1889 and that of D.D. in 1901. He was ordained deacon in 1886 and priest in 1887 by the Bishop of Toronto, but his whole ministry has been spent in the United States. After a year spent as assistant at St. Paul's, Buffalo, he was for three years assistant at St. John the Evangelist's, Boston. In 1891 he went to St. Stephen's in the same city as assistant to the Rev. H. M. Torbert, whom he succeeded as rector ten years later on the death of the latter. He was elected first Missionary Bishop of the Philippine Islands in the General Convention of 1901 and was consecrated in December of that year. Bishop Brent is the author of several devotional volumes including *With God in the World*, *The Consolation of the Cross*, *The Splendor of the Human Body*, and *With God in Prayer*. He was also the Paddock lecturer at the General Theological Seminary in 1904, taking for his subject *Adventure for God*. His lectures delivered on the William Belden Noble foundation at Harvard University in 1907 have not yet been published. He is also the author of a volume of sermons. Bishop Brent was by appointment of President Roosevelt a member of the Philippine Opium Commission, 1903-4. In his work in the Philippines he has been recognized as foremost among American citizens and he has made several appeals to the American people and to Congress to extend justice to the Filipinos by legislation, such as is demanded by their condition—appeals which have not always been successful.

CITY MISSION WORK IN NEW YORK.

[*Continued from Page* 80.]

Dr. Dix preached for the last time on Easter Day at Trinity Church, his text being, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

ANNUAL SERVICE FOR ACOLYTES.

The acolytes of parishes in and around New York City attended their annual festival service at the Church of the Redeemer (136th Street) on May 5th. The number, responding to the invitations was over seventy-five, including twelve visiting clergy. The service consisted of solemn vespers followed by procession and sermon. At the *Magnificat* the altar and people were censed. During the solemn procession which followed the vespers hymns "Stand up, Stand up, for Jesus" (582), "Onward Christian Soldiers" (516) and "The Son of God Goes Forth to War" (507) were sung. The order of the procession was: The thurifer, the cross and attendant lights, choir, visiting servers, acolytes and clergy, a second thurifer, the crucifix and attendant lights, the preacher, the master of ceremonies, and the two acolytes, followed by the deacons and officiant. The Rev. Wm. W. Davis, rector of the parish, officiated; the Rev. M. A. Trathen of St. Michael's, Brooklyn, and the Rev. B. J. Fitz of Holy Cross, Manhattan, were the deacons. The sermon was preached by the Rev. Dr. Houghton, of the Church of the Transfiguration. After the service, an informal reception was held in the crypt of the church for the visitors. This festival is held each year, by an organization of the acolytes and servers of the Church of the Redeemer, known as the Society of St. John the Divine.

IT IS SO EASY to become more thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser. And yet those high examples, those good works, those great triumphs over evil, which single hands effect sometimes, we are grateful for, when they are done, whatever we may have said of the doing. But we speak of saints and enthusiasts for good, as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Juliana Horatia Ewing.*

THE BISHOPS ON CANON NINETEEN.

WE propose to state under this head the views given by the various Bishops to their Diocesan Conventions on the subject of the interpretation of Canon 19, though of necessity giving each in very condensed form.

At last week's conventions the subject was discussed by the Bishops of New Jersey, North Carolina, Indianapolis, Texas, and Mississippi, no one of whom expounded it as legalizing the "Open Pulpit." The first three explicitly denied such an interpretation. The subject was not referred to by the Bishop nor by the Bishop Coadjutor of Pennsylvania, nor by the Bishop of Lexington. It was a matter of keen debate, however, on the floor of the convention of Pennsylvania, as stated in the report of that convention. In Washington, where the episcopate is vacant and an episcopal election eclipsed all other subjects, the question was not broached.

THE BISHOP OF NEW JERSEY.

The Bishop of New Jersey said that when the amended canon came up in the House of Bishops for final adoption, he could discover nothing abstract in its language. He understood the limitation to special occasions to refer to "laymen of our own Church, or to some outside of our Church and ministers endowed with special gifts or special knowledge in some unusual line of thought or action, perhaps as specialists in the study of social reforms, touching the life and sacredness of the family, or child labor, or any one of the many questions of the day, who might be called in with the consent of the Bishop, not to teach theology, or emphasize differences. I thought and I still think my interpretation of the qualifying words 'special occasions,' just what any plain man would take them to mean." He did not share the fear of some that the Church "is cutting loose from its moorings, and drifting on the rocks and quicksands because of a few irregularities here and there. There is no such danger. The foundations are sure."

That the canon was meant to be restrictive was very clear to him and it did not license the open pulpit:

"There is a spirit of unrest abroad in the Christian world today. Quite recently it has come to light, though long suspected, that there are some ministering at our altars, in apparent honesty, who are looking with longing gaze to the Vatican for recognition, anxious to ally themselves with the papacy and accept its every dogma, old or new. Such men are disloyal and betrayers, and a source of weakness to the Church while they remain in it. We long and pray for the restoration of Church unity, but it will never come from that direction. Rome will make no concessions. There must be absolute and unconditional submission, and they who are looking and hoping for any compromise in that quarter will surely be disappointed of their hope. As honest men they should not halt long between two opinions, but boldly make the venture which their conscience seems to approve, and demand and seek more congenial associations."

THE BISHOP OF NORTH CAROLINA.

The Bishop of North Carolina stated that the canon received by the Bishops from the House of Deputies seemed to him a most radical departure from the principles and practices of the Church; but that the amendment finally adopted expresses only what has always been the law of the Church. There have always been exceptional occasions upon which addresses were given by Christian men who were not ministers of this Church. The amendment is restrictive. He felt that some loose and extravagant expressions in the House of Deputies upon the proposed amendment, which was not adopted, and is not the law, have prejudiced the minds of those who now fault the canon as it stands. There is a fundamental difference between the two amendments. The preaching of sermons is not included within the license allowed under the canon enacted. He saw no occasion for alarm. Three applications had been made to him for license under this canon. One was for invitation to a Presbyterian or Methodist minister to preach the sermon on Thanksgiving Day. He had declined to grant the license. The second was in connection with joint revival services, to which also he had given an unfavorable reply. The third was in connection with a conference of clergymen and laymen for the discussion of practical problems in their missionary work; where he had given a license to a "man of much experience in city missionary and charitable work, to attend their conference, and to make an address." This he would have done had the canon not been enacted.

THE BISHOP OF INDIANAPOLIS.

"The amendment was formulated in the first instance in the interests of unity. It was supposed (mistakenly, I think) that by this provision we should be brought into closer fellowship with our Christian brethren of every name. The purpose was good, for we all should not only pray but strive for unity and should be ready to surrender everything not essential in order to realize it." But harm had come from the amendment and he could not see that any good had occurred. He had voted for it and, "considering it on its merits," he should vote for it again. "To my mind the amendment is restrictive. Under the old canon, individual clergymen invited whom they would to preach in their churches and defended their action on the ground that preaching was not officiating. There have been such abuses in this diocese, as in others. The amendment is explicit. No one but the Bishop has authority to give the permission allowed in the amendment. The responsibility is placed where it belongs." He would grant licenses only in accordance with the following conditions:

"First. No invitation must be given until the Bishop's permission has been asked and obtained.

"Second: No permission under any circumstances, will be granted for the preaching of a sermon by one not in communion with this Church.

"Third: The occasion must be special, not ordinary." A clear distinction is made between sermons and addresses and the former are not lawful by these licenses. "However the canon may be interpreted elsewhere there is, and will be, no 'Open Pulpit' in this diocese during the present administration." Special occasions would be such as require the coöperation of Christian people generally, "as, for example, the relations of capital and labor, prison reform, child labor, temperance legislation, civic righteousness, etc." License might be given in connection with such matters, though he preferred that where practicable such meetings should be held in parish houses.

THE BISHOP OF TEXAS

undertook to give his reasons as to why the Church passed the present amendment to Canon 19, rather than give an interpretation of it (doubtless he considered it unnecessary), or to express himself as to the wisdom, or unwisdom, of the amendment as it is at present interpreted or misinterpreted. The reason, or motive, which prompted the General Convention to pass the amendment he declared to be "a sincere and consuming desire to meet on some common and substantial and honorable ground all men who love the Lord Jesus Christ in sincerity and in truth, and to work with them in true sympathy and fellowship for the peace of God's Israel, and the extension of God's truth in heathen lands and all over our round world." But, as in so many such instances, there were those present who misinterpreted the message and regarded it as an expression of sympathy with sectarianism, and a desire to coöperate with it in its many forms.

The general impression which the Bishop's words made on his hearers may be discovered from the following facts. The two leading papers in the city published the Bishop's address. The evening paper contained nearly two columns which were headed, in bold type: "Open Pulpit Considered by Bishop Kinsolving in his Address to Episcopal Council." "Lays Down the Law in Defence of Action in Inviting Those of Other Denominations to Preach in Christ Church," etc. On the other hand the Houston *Daily Post*, in a saner and dignified article, referring to the Bishop's address (which it published in full), said: "But there was something else of interest in that address as well, because it took up and discussed, clearly and succinctly, the subject of Canon 19 of the Church, which was revised as to its language at Richmond last year, but which remains in effect about what it has always been as a law of the Church. It is a subject that has been falsely denominated, by some, as the 'open pulpit,' yet it has no reference to the pulpit in the sense that the word is used in connection with the orders of the Church. It is really a 'Church Unity,' and as the Bishop stated in his address yesterday, the recognition of the 'one Baptism' is more forcibly emphasized."

The outcome was disappointing to many of the "natives" who had been misled by a local paper which had published a sensational article, last Sunday, telling its readers that the "Open Pulpit" question was to be thoroughly discussed, and would be legislated on, at this Council!

THE BISHOP OF MISSISSIPPI

referred to the canon, stating that it had caused no trouble so far as his diocese was concerned, that it could be applied only to addresses upon special occasions by permission of the Bishop and would not be interpreted in any other way in Mississippi.

WIDER SEAS.

The only thing more terrible than Death
Is Life: a breath
Of endless wind that never shall be still:
A never-ending gale
That sends the sail,
O'er limitless wave-hollow and sea-hill;
A blast that doth not cease.
And so is peace
Though great storms bend our boat's mast like a wand
Well will we sail the race,
Past time and space,
To the horizon—death—and far beyond
Press onward to all unknown things through these,
And ever enter into wider seas.

L. TUCKER.

THAT HAPPY state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—*Zimmermann.*

National Conference of Church Clubs.

St. Louis, May 8, 1908.

IT was a striking body of men that was gathered in this city on the 6th and 7th inst. for the National Conference of Church Clubs, and they undoubtedly enjoyed their stay. Incidentally, their papers and deliberations were of considerable value to themselves and to others who heard them.

The Rt. Rev. D. S. Tuttle, D.D., LL.D., Presiding Bishop and Bishop of Missouri, delivered the address of welcome to the delegates, and Holy Communion was twice celebrated, at 7 A. M. and 9:30 A. M.

The Conference was called to order on Wednesday morning by the President, Mr. James A. Wentworth, of St. Louis.

THE PRESIDENT'S ADDRESS.

The presidential address was a vigorous appeal to the men of the Church for a more glorious optimism concerning the future of the Church and her relation to the Social, Industrial, and Religious Problems of the times. In stirring words the address dealt with: 1. The Problem of the Poor. 2. The Problem of Religious Education for the Children of our Cities. 3. The Problem of Rural Life.

"The great problem of the time is to recover the masses of the people to the Church. The relationship of the Church to these problems involves a question of organization and equipment. The greater part of this duty devolves upon the laity. This Church of ours must be made more useful to the city, the country, the state, and the nation by means of a Gospel that shall be not only spiritual but shall be a message to the whole man, as a physical and intellectual, as well as a moral and spiritual being, and the duty of carrying this gospel to the poor is preëminently a work for the members of our Church clubs."

The President's address struck the keynote of the Convention, "The relation of the Church to the problems of the age."

"THE CHURCH'S MISSION."

Following the address a paper was read by Mr. F. J. McMaster, of St. Louis, on the subject of "The Church's Mission," written by Mr. Frank V. Rhodes of Maryland, who was unable to be present. The paper spoke of the hopeful outlook for Churchmen in the future work of the Church as instanced by the work of the Church clubs and the Brotherhood of St. Andrew. The comparative failure of the Church in the past, in the opinion of the writer, was owing to the acceptance of *theory* without the practical expression of that theory in daily life and conduct. The paper further dwelt upon the Religious Life, and the necessity for strengthening the personal and family life, by the erection of the family altar. Mr. Rhodes attributes the present instability of the home to the decline of family worship. He uttered a strong condemnation of divorce. "The Church must set us free from this evil." The paper concluded by an appeal to the Church to address herself to the concrete evils of the times. The Church must deal in a practical manner with a practical problem. In the discussion that followed there was no mistaking the sound, sensible, practical voice of the laymen on the problems of the times and the Mission of the Church.

Judge Ulysses L. Marvin of Cleveland condemned in forcible language the modern pernicious evil of "swapping wives," and appealed for a return of the old-fashioned view of marriage. "We hear much talk about divorce," he said, "yet I am afraid that we, as Episcopalians, are not taking much higher ground in our actions than other Christians—perhaps not very much more than the average of respectable people, whether Christians or not."

Dr. Francis Henry Wade of Pittsburg said the mission of the Church is to promote righteousness upon the earth in every possible way, and by the use of every possible means. He advocated swimming, cooking, and sewing classes as adjuncts for bringing young people into more direct relationship with the Church.

The Hon. Jesse Holdom of Chicago considered the settlement work a good way to reach the hearts of the people, "for thus you show, as did your Lord before you, that you sympathize with them not only by preaching the gospel but also by healing their bodies." The following also spoke along the same lines: Messrs. W. S. McHarg, Chicago; Bolton Smith, Memphis; Joseph Rushton, Chicago, and George F. Crane of New York, who told of the Settlement and Men's Club work on the east side of that city.

The discussion culminated in the unanimous adoption of the following resolution, offered by Mr. Edward P. Bailey of Chicago: "It is the sense of this conference that the mission work of the Church might be made much more effective if greater emphasis were placed upon the real needs of the people of the community in which the mission is established, physically, socially, and mentally as well as spiritually, and that for this purpose the best method of settlement work under proper regulation be employed."

THE SECRETARY'S REPORT.

The annual report, presented by the secretary, Mr. Charles F. Chase of New Britain, Conn., showed a very satisfactory increase in both numbers and efficiency of the various Church Clubs throughout the country. The Church Clubs now have a membership of 4,379, an increase of over 300 for the past year.

THE CHURCH'S ORGANIZATION.

Mr. Edward P. Bailey of Chicago read a splendid paper on the subject of "The Church's Organization," and dwelt upon the following important particulars: "The Physical Organization of the Church from the Beginning"; "Its Adaptation to the Work that Lay Before It for the Evangelization of the World and the Establishment of the Kingdom of God." The writer of the paper pointed out that organization is machinery, but unless machinery is wisely operated it is dangerous. The Provincial System is an idea of organization that is in line with improved machinery.

The idea of the Provincial System was very ably discussed by Mr. Robert H. Gardiner of Maine, Mr. H. L. Chase of St. Louis, who gave a brief historical review, Major Davis, and Judge Holdom, who supported the writer of the paper. Mr. Francis J. McMaster put himself on record as being unalterably and constitutionally opposed to Provinces, and pointed out many possible difficulties and dangers of such an arrangement. He was supported by Dr. Wade. Major Davis of St. Louis gave a very clever analogy betwixt the organization of the Church and that of the Army, pointing out that as the Army had territorial districts, so, to complete her organization, the Church should have Provinces.

The reports of the various Church Clubs throughout the country were found to be satisfactory and showed a steady growth in numbers, usefulness, and enthusiasm.

CIGARS VERSUS LADIES—A "BURNING" QUESTION.

A little amusement was created by the discussion of the burning question of "Cigars vs. Ladies" in meetings of the Church Clubs. One delegate reported that the presence of ladies at the club meant no cigars, and, unfortunately, no cigars meant fewer men. What was to be done? Here was a problem indeed, upon which every delegate considered himself an authority. "Mr. President," said one delegate dramatically, "if it comes to a choice of a good cigar or a good woman, I choose a good woman." "We all say Amen to that," said another delegate, "but personally I always choose both." Discussion but no action.

THE BANQUET.

The reception and dinner by the Church Club of St. Louis at the Hotel Jefferson was a very brilliant and enjoyable feature of the conference, and was attended by about 150 members. Professor Marshall S. Snow, president of the St. Louis Church Club, presided at the banquet and extended to all present a very hearty and cordial welcome. The Primate (Bishop Tuttle) stated in his address that he wished to say two things: First, As an American Churchman he was proud and thankful to find that the Churchmen of the nation were prepared to do the work of the Church. North, South, East, and West in this vast territory were men, cadets in training, to do the work of the Church as efficient laymen, and in this fact he rejoiced. Secondly, he hoped there would never be a time of cleavage 'twixt cleric and layman, and he would advise a larger effort on the part of the clergy to gain the layman's point of view, and to the layman a deeper sympathy and forbearance with the view of the clergy. "It is well for us, both cleric and lay, to get out of our cave now and then, that in fraternalism, deepened by association in our Church Clubs, both may go forward in this our beloved Church, fair as the morn, bright as the sun, terrible in our earnestness, and enthusiastic for God and His Church as an Army with Banners."

The second address at the banquet was made by Mr. Jackson W. Sparrow of Cincinnati, on the subject of "The Church and the Public Conscience." Mr. Sparrow said his subject was as broad as the ocean, for it involved such tremendously debatable subjects as Should the Church Constitute Itself a Public Conscience? Should the Clergy of our Church Interest Themselves in National and Civic Affairs? Should the Church Take an Active Rather than a Passive Interest in Public Affairs? Mr. Sparrow surprised many of his hearers by stating that "he could find no reason for a clergyman of the Church taking a place in public affairs. His duty was to preach and to keep himself to the affairs of his own parish." Mr. Sparrow rather contradicted himself with his two exceptions. Firstly, in time of war or of any national calamity of importance, and secondly, "in institutional work." The speaker evidently intended the clergy of the Church to be a force for social and national righteousness, but not politicians; and in this the conference heartily concurred. Mr. Sparrow was also particularly forceful in his denunciation of Sunday baseball and dances.

Judge Jesse Holdom spoke on the subject of "The Church and the Workingman." "The Church was told to go into all the world and make disciples, so that certainly includes the workingman." The Judge asked the following pertinent question: "Is the Church getting away from the workingman, or are the workingmen getting away from the Church?" He followed this up by saying that "as the work of the country is being done by the workingman, therefore it is evident that the workingman is master of the country. It is therefore the duty of the Church to bring the workingman into the Church that he may be guided aright in his thought and conduct; kept from vice and led into the straight and narrow way, and this only can be

done by a greater sympathy and helpfulness on the part of the Church towards the workingmen of the country."

Mr. ROBERT H. GARDINER spoke on "The Church and the Young Man." Mr. Gardiner was thoroughly at home with his subject and his remarks were both pointed and practical. "The good sign of the times is the fact that the Church is striving for the young man. The Church desires the young man, and the Brotherhood of St. Andrew has developed the fact that if you give a boy something to do he is willing and delighted to do it." Mr. Gardiner pointed out that the Brotherhood supplied more men for the ministry than even the denominations! The speaker also urged that the Church should take advantage of the scientific methods of gaining the boy suggested by the Sunday School Commission. The Church must do something for the young men in our colleges, for only by striving for and reaching the boy will the Church successfully combat the materialism of the age.

A BUSINESS SESSION.

The third session assembled in the conference room of the Schuyler Memorial House and opened its deliberations with prayer, conducted by the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral.

The report of the committee on the next place of meeting was accepted and New York was given the convention of 1909. Invitations had been received as well from Portland, Maine, and Philadelphia.

Three new clubs were admitted to membership, viz.: Spokane, Wash.; Charleston, S. C.; and Jacksonville, Florida.

The following named were elected as officers for the ensuing year: President, Mr. Robert H. Gardiner, Maine; First Vice-President, Major Alex. M. Davis, U.S.A., St. Louis; Second Vice-President, Edward J. Robinson, Ohio; Third Vice-President, Bolton Smith, Memphis; Secretary-Treasurer, Charles F. Chase, Connecticut.

MUSIC IN CHURCH WORSHIP.

The first address of the third session was a very able paper by Mr. JOHN THOMSON, librarian of the Free Library, Philadelphia. Mr. Thomson knew his subject thoroughly and is quite an enthusiast on "Church Music." He pointed out that there were several hymns in the Hymnal that we did not want, and several hymns for Lenten and festival occasions that are unsuitable. He therefore advised a thorough revision of our present hymnal and that such hymns as are unattractive and unpoetical be eliminated and new and attractive ones be put in their places. The paper was very ably discussed by Mr. EDWIN FREEGARD of St. Louis, who believed in congregational singing. Mr. HERBERT ROBINSON of Portland, Me., advocated a thorough musical education for the clergy. The purpose of music in the Church is for worship, and how can we offer a good service with bad music? Mr. W. S. MCHARG was not a musician; therefore he advocated the consideration of this subject by a committee, "for we don't know enough about the subject to judge intelligently and pass upon it." Several members of the convention hastened to say they were competent, but Mr. STRONG of Chicago considered we should never have good music in the Church until all our clergy are musical experts! The following resolution, as a result of a most interesting discussion, was passed: "That the whole question arisen by the paper of Mr. John Thomson be referred to the various clubs of the National Conference of Church Clubs with a recommendation that they severally consider the proper position of Music in Church Worship, with a view of then reporting the matter to the next National Conference."

THE LAYMAN'S RESPONSIBILITY.

Mr. Robert H. Gardiner read a paper on "The Layman's Responsibility for the work of the Church." The writer pointed out that this responsibility must be under the direction of the Holy Ghost, the controlling influence of our life. The reality of our responsibility will be the reality of our conviction concerning the Incarnation of our Lord. We of the laity are the Church, we have our Bishops and clergy as the head of our affairs, but we must always remember that we are also a royal priesthood. Individual conviction leads to personal regeneration, and this will bring us to a realization of the possibility of working for the regeneration of mankind. When the layman of this Church recognizes this, then the kingdoms of this world will become the kingdoms of our Lord and of His Christ. This was an exceedingly able paper and the conference showed its appreciation by prolonged applause.

CLERGY PENSION FUND.

By permission of the convention, Dr. J. J. Wilkins, late of Los Angeles, Cal., spoke on the subject of the Clergy Pension Relief Fund, and at the close of his address the following resolution, proposed by Mr. W. R. Friedel, Memphis, and seconded by Mr. Charles J. Miller, St. Louis, was unanimously passed:

"WHEREAS, This Conference of Church Clubs has heard from the Rev. Dr. J. J. Wilkins, general secretary and financial representative, of the object of the $5,000,000 General Clergy Pension Relief Fund; be it

"*Resolved*, That this gathering of Churchmen in conference assembled express themselves as being in hearty accord with the general movement and do unreservedly commend it to the consideration and active sympathy of the Church at large."

MISCELLANEOUS.

Resolutions of sympathy and condolence were addressed to Mr. Warren Kearney of New Orleans on the death of his son, and to the family of General Cecil Clay of Washington, and the family of Major Moses Veale of Philadelphia.

After the installation of officers the conference adjourned to meet in New York next year.

The Church Club of St. Louis had as its guests the delegates to the conference for an automobile tour of the city and suburbs, finishing with a delightful luncheon at the Country Club.

HOW MEN COME BACK FROM ROME.

MAY I ASK those who are flooding the Church papers with letters on why men go to Rome, to wipe their eyes long enough to read some facts about "How Men Come Back from Rome"? I am not concerned now with those cases which have since seminary days come under our observation of men making the pilgrimage and shortly returning, "bringing a tale with them." We know a number of these cases. If there be a highway to Rome, there is certainly a good, broad trail back again, and the Romans know it. They are assiduous in covering that back-trail with leaves! Let our lachrymose brethren pluck up courage and give over assaulting their Mother because she is not perfect. At all events, she is the truest, best, and kindest mother a Christian could have.

I regret that I have not preserved, each year, the number of those who have left Rome for a purer and more primitive faith. In 1890 *The English Church Review* gave the names of twenty-one priests who had formerly been priests of the Church of Rome. In 1895-96 the Church of England received eight priests from our Latin sister. In 1895 the Church in the United States received thirty-eight ministers of other communions, of which number several were Roman priests, and in 1897 we received twenty-one ministers, of whom two were from the Pope's obedience. I doubt if there has been a year since in which we have not gained an even larger number from our foreign sister. Within the past year, Bishop Potter has received four or five Roman clergymen. I had occasion recently to bring this latter fact to the attention of one of my Roman brethren in this city, and he was not a little astonished to have the official statement of these 'versions put under his eyes. It is a fact that the Roman clergy themselves do not realize how many they are losing. The secular papers often do not mention the fact, or if they do, tuck it away in an obscure corner. Such facts do not feed the vanity of Roman readers. Some years ago Father Elliott, of the Paulist Order, being asked if it were true that the Anglican Church was feeder to the Church of Rome, replied, "From my observation it is not true that the Anglican Church furnishes the largest number of converts." If Father Elliott knew the immediate denominational ancestry of the converts he would have been even more emphatic.

I wish our Church Year Books would add a new feature to their bulky pages. Let them give each year the number of proselytes to Rome, and converted to the Church, with the name of the ecclesiastical body from which the former came. The comparison will prove interesting, and I venture the prediction that the perverts to Rome will not outweigh the accessions to us. In time it may be possible to discover the ecclesiastical antecedents of the men who leave us. That, too, would prove a delightful and illuminating study. But the lapse of Romans is not confined to their clergy. There is not a parish in the land which does not count, among its laity, those who once were Roman Catholics.

It is rather amusing to turn over the files of that strenuously "Catholic" paper, *The Pulpit of the Cross*, once edited by Father Wattson, now "advance agent" for reunion with Rome, and note the array of facts which he produces to show the leaks in the Roman cistern! On June 29, 1897, *The Pulpit of the Cross* made the following statement: "The Bishop of Indiana has kept an account of the religious training and education of those recently confirmed in his diocese, and out of a total of 471, those educated within the American Church were 242, a little more than one-half." Then follows a list of those received from various denominations. The Roman Church furnishes twenty-one of these converts. Upon this fact the editor comments thus: "We believe this average is pretty generally maintained throughout the various dioceses of the United States, and it would indicate that about 50 per cent. of those confirmed by our Bishops are converts to the American Church from the Roman communion and sectarian bodies. If our Latin sister, instead of heralding from the housetops the names and number of those who pass from Anglicanism to the obedience of the Pope, would take note of the tens of thousands of her own children who go astray, a goodly portion of whom find rest at last for their souls in the Anglican household, it would be more in keeping with the old proverb, 'People who live in glass houses shouldn't throw stones.'" I can furnish other testimony both from *The Pulpit of the Cross* and from Roman Catholic sources to show the leakage in Rome's supposedly "tight" little house of faith.

Meanwhile I hope some of your other correspondents will be able to shed more light on the topic of the drift *from* Rome. We have had enough "twaddle" about defections, enough "roasting of our own flesh." While we may not and must not blink at disagreeable facts, let us look at the other side of the shield with equal candor of gaze. There is a story there which I have not begun to unravel. Let the light of truth shine in.—RICHMOND H. GESNER, in *Gospel Messenger*.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*

BY THE REV. ELMER E. LOFSTROM

HIS SERMON ON THE MOUNT—THE MODEL PRAYER.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XX. and XXIII. Outward Part, Inward Grace. Text: St. Luke 11: 1. Scripture: St. Matt. 6: 5-15.

IN the course of the Sermon on the Mount, Jesus deals with the motive of the citizens of the kingdom. This is the one thought which runs through chapter 6. He lays down the principle that the only true motive for His disciples is *the seeking of the approval, not of men, but of God.* He applies this to almsgiving, prayer, and fasting. Our lesson is concerned with what He has to say about prayer.

He first applies this test of the true motive to prayer. He shows that it is only those who make real prayers, that is, those who pray with the one thought that God Himself will hear their prayers, who will receive the highest reward for their prayers. When the hypocrite prays, he is thinking not of God but of men. Some liked to have the hours of prayer overtake them when they were on the street corner or in the synagogue, that men might observe how carefully they kept them. Jesus points out that these men get the reward they seek. Their concern has been that men might see and approve. When they have that approval they have received all that their action was designed to effect. An earthly motive gets an earthly reward, and what is left? He advises us to remove as much as possible any temptation to seek earthly approval in the matter of prayer, lest our minds and motives be turned from their true place. His words obviously apply to private prayer. His own example in attending the public services of the Jewish Church are a sufficient indication that public and common worship may be true worship.

He warns us that there is no virtue in empty repetitions of prayers. In heathen lands still, prayer is looked upon so much like a machine in which so much prayer gets so much answer, that prayer-wheels to spin and prayer-flags to spread out their prayers before the holy One are a common device. Prayer cannot be mechanical. As soon as it becomes so it ceases to be true prayer. For our God is a *living* God. Think what that means. We need to be careful not to make our habitual prayers mechanical.

Jesus tells us that the object of prayer is not to inform God of what things we are in need. He already knows that. Why, then, should we pray at all? Why trouble the Master? Let Bishop Gore answer this: "It is because God is our Father, and He wishes us to be trained in habits of conscious intercourse with Him. Therefore, just as many blessings which God wishes to give us are made dependent upon our working for them (like gold in the mines, etc.), so many other blessings are made dependent on our regular and systematic asking. God wills to give them, but He wills to give them only if we ask Him; and this in order that the very necessity of continually holding intercourse with a personal God and making requests of Him may train us in the habit of realizing that we are sons of our heavenly Father."

In addition to these principles of true prayer, Jesus gives also to His disciples the true pattern prayer. It should be helpful to go through this prayer clause by clause. For it is "after this manner" that we are to pray. That is, we may learn from this prayer how to make all our prayers.

The first word is significant. Why "our" rather than "my" Father? Because it shuts out selfishness. It reminds me that I am only one of God's children. I remember the others, my brothers, and I can ask nothing for myself which interferes with the rights of others. The Fatherhood of God is a blessed truth. It answers all the questions I may be inclined to ask about Him in His relationship to me. He loves and deals with me as a true Father. "Which art in heaven," that is, above the pollutions of earth, able to see all things clearly and to judge wisely.

The first petition for which He bids us pray is "Hallowed be Thy Name." The Name of God stands for Himself as He is manifested. This clause bids us pray that men may have a reverence for Him in all His true manifestations. The Church is the kingdom designed to make Him known. This is a prayer that men may come into His kingdom.

"Thy kingdom come" bids us pray for His Church. His kingdom will fully "come" when men shall acknowledge His authority as supreme. To do that is to obey Him.

"Thy will be done in earth as it is in heaven." In heaven God's will is perfectly done. We pray that what is the rule in heaven may become the order also on earth. This last clause applies to all three that precede it.

"Give us this day our daily bread." This is a prayer for all things needful both for our souls and bodies. It is a prayer for daily needs for all the members of the kingdom. What we ask for ourselves, it must be possible to ask for all the other members of the kingdom. This is involved in the word "our." It hinders us from praying for anything for ourselves which would take something away from others. We are not encouraged to pray for more than a day. We must continually wait upon God, and realize our dependence upon Him.

"And forgive us our debts, as we forgive our debtors." While we are in need of forgiveness, Jesus reminds us that we are not in a position of harmony with God's ways and plans if we harbor any hatred in our hearts. Before we can come before the mercy seat asking for mercy for our debts to God, we must be willing to extend the same spirit of forgiveness to those who owe us petty accounts. Study St. Matt. 18: 21-35. Notice also that what we owe to God includes sins of omission. Jesus at the end adds an explanation of this clause because His teaching in regard to treatment of enemies was a new thing, and yet at the very heart of His Gospel.

"And lead us not into temptation." We pray that we may not be exposed to moral trial, for this is always of doubtful issue. While God will not suffer us to be tempted above that we are able to bear, we must not court moral danger.

"But deliver us from evil." The "evil" is probably masculine, and therefore personal, hence the change in the R. V. to "the evil one." We pray to be delivered from the devil. The evil which we fear is moral evil.

The doxology at the end of the prayer which is so familiar to us from our use of it in the Prayer Book was not in the original Lord's Prayer, although it was added to it very early. It is a doxology in use in the early Church which was inserted in some of the MSS. very early.

In conclusion, we may remind our pupils of Jesus' wonderful promises to believing prayer "in His Name." He says that every such prayer is heard and answered. Now to pray in Christ's Name is not accomplished by simply adding "through Jesus Christ our Lord" to the end of the prayer. To pray in His Name is to pray in His way and in the spirit in which He prayed. Here then we have the great model after which we must shape our prayers if we are to offer such prayers. Study the order of the petitions. Notice what He prays for first. Measure your prayers by this pattern prayer.

THE SLUMS.

Ye, who are gathering millions and stripping the poor of their rights,
Have ye no fear that God's tempest will topple ye down from your heights?
Look where they lie at your feet, the sweltering, grime-smeared slums,
Teeming with harlots and thieves, and blear-eyed makers of bombs,
Drunkards and beggars, and wretches who dig in the reek for bread,
And mothers who bosom their babes, despairingly wishing them dead,
And demagogues mouthing of storm to the fierce Deprived as they dwell
Ghastly, grisly, grinning, homeless, and fecund of uttermost hell!

Builders of palaces mighty, ye, ye are building these lairs—
Ye are making a homeless nation with your schemes and plots and snares.
Ye huddle the poor into shambles and force them to pay you rent
While ye rush like Jehu in autos wrung from Toil without his consent.
With your ill-got gold ye bribe the weak to sell you their rights as men
And ye purchase strutting senators as sheep are bought in a pen,
Ye lure crude, ignorant innocence into paths of the foul and lost—
Your hearts are filled with lust and greed, but—ye shall pay the cost.

Lo, out of the pit of slaves God called up Lincoln and broke
The Dagon of slavery flat, and out of the reek and the smoke—
Out of the lairs and the slums—He will call an Avenger soon
And break the Baal ye worship in pieces, or night or noon.
Look to the slums that ye make, and tremble in fear, for they
Shall be a hot whip in His hand, and a terrible lash one day,
For out of their depths shall arise the Man of Terror, and fate;
And he shall do as God wills, and slay till your paths grow straight.

CHARLES J. O'MALLEY.

THEY HAVE great powers, and they waste them pitifully, for they have not the greatest power—the power to rule the use of their powers.—*F. W. Robertson.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

JAPANESE IN CALIFORNIA SEND OFFERING TO THE LAMBETH CONGRESS.

To the Editor of The Living Church:

I SEE it stated in the last edition of your paper, that as yet nothing is heard of any promised offering from the Church in America, to be presented at the Pan-Anglican Congress in England, although many dioceses have appointed delegates.

In answer to the question, "Will they go empty-handed?" I reply, not all; for I have great pleasure in informing you that St. Mary's Japanese Church mission, born in Los Angeles, Cal., on Whitsunday, 19th May, 1907, and which has yet to keep its first anniversary, will send by the hand of its dear Bishop the sum of $10, which is the offering taken up for the purpose on Easter evening. We send it with hearts full of thankfulness to our Heavenly Father for the blessings He has bestowed upon this, one of the youngest of His missions.

Sincerely yours,
MARY L. PATERSON,
May 1, 1908. *Japanese Church Missionary.*

"A GALLON IN A QUART CUP."

To the Editor of The Living Church:

IT is Saturday night—still early—but I have a headache, therefore I ought to be in bed; but I have just been reading your editorial asking for help in putting a gallon of liquid into a quart cup. I am not going to tell you how, for I don't know how myself.

I, for one, do not always agree with THE LIVING CHURCH, and, of course, not with the editor who makes the policy of THE LIVING CHURCH.

In my brief ministry I have written just one letter to a Church paper, and that was to yours. I said in that letter practically what I have said in the preceding paragraph, except I said it in more emphatic language. After I had sent the letter, I read a copy of it to my Bishop, and said to him: "I don't think they will publish it." He said: "I think they will. They are fair about giving both sides." You did publish it. I believe you are fair, and that is my only excuse for writing this letter. Yours faithfully,

Cheshire, Conn., May 2, 1908. FRANK S. MOREHOUSE.

To the Editor of The Living Church:

UNDER this date on page 5 you say: "And the editor has only a conscience at peace with itself to assure him that he did right," etc. That may be all in particular instances, but you certainly have more to assure you that in general you are and have been doing *"right"* and "are just" in THE LIVING CHURCH.

I was raised in Ohio under Bishops McIlvaine and Bedell, a graduate of Kenyon College and the Cambridge Episcopal Theological School, ordained by Bishop Eastburn; after a ministry of over thirty-five years in this dear Church and a constant reader of THE LIVING CHURCH nearly from its beginning, yet I often *devoutly* thank God for THE LIVING CHURCH and for its editor and implore God's blessing upon them; and chiefly because you are so fair and honest, brave and decided, tolerant and broad, patient and hopeful, loyal and true to *the* faith and the Church so dear to me. Of course there is much which appears in THE LIVING CHURCH which I don't like, as there is much in myself that I don't like and much everywhere that I don't like; but I do like the *religious spirit* of THE LIVING CHURCH. I do like the evident intent of the editor to *"Seek first* the Kingdom of God and His righteousness," and you must know there are legions of others of the same mind. We may not be as ready to write the ("six pages of similar expressions"), but you have other evidences of our appreciation, approval, sympathy, and good will, though no doubt we ought now and then to send a word of commendation as well as our subscriptions. We know, ourselves, how good such a word is.

Schuylerville, N. Y., Faithfully yours,
May 2, 1908. E. JAY COOKE.

To the Editor of The Living Church:

ONLY last month I began to subscribe for THE LIVING CHURCH. I trust I shall always be able to have it in my home hereafter, and I would like to say to those who have friends who are of the Episcopal Church and do not take this excellent paper, that it is time they looked into it. Most every week I find one article I do not care for at all; but taken as a whole, THE LIVING CHURCH is, to me, a paper of great comfort, and I feel as if it were making me a better Churchman.

Your "Editorial and Comment" space is of a very high order, and I believe that every true Churchman should subscribe for your paper simply to read the above mentioned articles, if for nothing more.

I am glad my Church owns such a paper; and all Christians might well receive valuable information from the pages of THE LIVING CHURCH.

I look forward to its coming each week, and then pass it on to a Church friend. No doubt many other Churchmen do the same. How I wish more did! Very sincerely,

Cambridge, Mass., May 6, 1908. D. R. FAY.

[To these correspondents and to others who have written in a like strain the editor begs to extend most sincere thanks. Perhaps the longing for sympathy and the disappointment at being sometimes misunderstood are innate in all of us, and are proofs that no man can either live for himself or die unto himself; and no doubt, were an editor not thus sensitive himself, he would be unable to avoid the infliction of many unintentional wounds, particularly upon those with whom he might be impelled to express differences. That such wounds may never result from his words written, perhaps, in haste, is the editor's constant prayer.—EDITOR L. C.]

THE OLD CATHOLIC MOVEMENT IN ENGLAND.

To the Editor of The Living Church:

IN regard to the "Old Catholic" movement in England, headed by the Rev. A. H. Mathew, who styles himself *de jure* "Earl of Llandaff," and who seems to be unknown to your London correspondent, permit me to give some particulars about this erratic individual.

The Rev. A. H. Mathews was formerly a clergyman of the Church of England, and made his submission many years ago to Rome. He joined some order in England, was ordained priest, and for some reason or other he withdrew, as your correspondent says, from all priestly functions. He then married, and made an unsuccessful attempt to have revived in his favor the ancient Earldom of Llandaff, of which he is the rightful head. He has written several books and has a charming literary style. Not among the least interesting is his *Life of Sir Tobie Mathew,* one of his collateral ancestors, who was a son of Archbishop Mathew of York, turned Roman Catholic, and is said to have been a Jesuit priest.

Mr. Mathew has for long been an earnest worker for the corporate reunion of England with Rome, on the basis of an English rite and a married clergy. It is a surprise to many on this side of the water to hear of his latest move.

There are two sides to the Mathew house—the hereditary Roman Catholic side, headed by the Viscount Llandaff and Lord Justice Mathew, while the one to which Mr. Arnold Harris Mathew belongs is staunchly Anglican. SCANNELL O'NEILL.

"Tirnanoge," Florence, Neb.

DOES THE CHURCH GRANT UNDUE LIBERTY?

To the Editor of The Living Church:

THE letter of the Rev. Charles N. Lathrop in your issue of April 18th last brings a matter of the deepest concern before your readers. The question goes to the root of liberty of teaching. It challenges a reformation principle, and challenges the right of the Anglican Church of to-day in approving of it. The problem is: Is this liberty which the Church allows her ordinands of falsely interpreting and falsely expounding her standards of doctrine and liturgy, a liberty which ought to be enjoyed? Is it liberty at all in any true sense, or rather is it not license? The Church may of course under certain circum-

stances tolerate what is wrong, but can she ever approve of it? The Church exists for the perfection of man in intellect and heart, but man can only be perfected by knowing the truth and loving the good. Can the Church then knowingly and wilfully allow to be taught from her pulpits anything else? Is the Calvinistic doctrine of the Eucharist true, or is it a doctrine which under the appearance of truth insinuates error?

The people have a right to truth and have a duty to shun falsehood; they have therefore a right that the Church should not wilfully lead them into error. Liberty of truth is alone proper, as St. Augustine teaches, and liberty of error is the death of the soul, and does not deserve the name of liberty but of license.

The liberty of teaching doctrine both true and false is intrinsically absurd and dishonest, because it concedes equal rights to truth and error. Can the Church lay down such a principle and commit her people to the results of it? That she does do so has been shown by the Rev. Charles N. Lathrop.

Yours sincerely, E. P. HURLEY.

A CORRECTION.

To the Editor of The Living Church:

IN your issue for April 18, 1908, I find a letter entitled "Notes from Rome," which bears the signature "H. H. Jeaffreson."

Allow me to say that this letter was not written by me, nor am I acquainted with the writer. It is not for me to hazard a conjecture as to the way in which the error may have arisen; but I shall be graeful if you will permit me to correct it.

Yours sincerely,

Mentone, April 27, 1908. HERBERT H. JEAFFRESON.

[The editor must apologize for the insertion of the letter referred to with the signature of our European Correspondent. Looking into the matter we find that the letter was received without signature, and in the belief that it was sent by our usual correspondent and that the signature had inadvertently been omitted, it was printed in the customary place of the European Letter and our correspondent's customary signature was added. We greatly regret the error, and especially since we have no trace of the authorship of the letter.—EDITOR L. C.]

FROM ROME TO THE AMERICAN CHURCH.

To the Editor of The Living Church:

AS an antidote to the spirit of praise so diligently cultivated by our Pro-Roman brethren, it may be of interest to your readers to know that the Standing Committee of an Eastern diocese has during the last six months passed on the applications of five Roman priests. This is not spoken of as anything unusual. It merely proves that because the Church's good taste avoids newspaper advertising she is not therefore without converts. Perhaps we have even gained somewhat by the exchange.

Surely any priest must be sadly impatient and lacking in faith who refuses to wait until the Bishops and General Convention have at least an opportunity to undo their mistake.

The Church can well afford to set over against such moral weakness the constant stream of conversions from Rome. Is it not a fact that most of the men who have gone from us during the present year have been unsettled in their faith for a much longer period? May not Canon 19 ever come to be of blessed memory if it serve to free the Church from disloyal priests, and the Catholic cause from uncertain advocates?

Tivoli, N. Y. RICHARD D. POPE.

CORRECTION AS TO THE BISHOP OF MONTANA.

To the Editor of The Living Church:

THE Bishop of Montana writes me that I misrepresented him in my letter published in your paper of April 25th, in which I referred to him as having said, in substance, that he would permit ministers of outside bodies to preach in our churches in his diocese, and if any one did not like his action, he suggested that he be put on trial. My statement was based on what I had seen in the Church press, and I stated that his pronouncement was recently made, justifying the belief that it had been uttered since the amendment of Canon 19. The Bishop writes me that he has not made any statement of his views on the subject other than that contained in a sermon preach by him in Minneapolis in 1906. He says that he has never authorized any clergyman to permit any outside minister to preach in any of our churches, and that no one has applied to him, since the canon was amended, to permit such an act. He sent me a copy of the sermon preached by him at Minneapolis, in 1906, in which he says: "I believe we *ought* to allow ministers of other churches to preach in ours." He goes on to say: "Do you say that the canon forbids it? I interpret it another way." He then suggests that he may be brought to trial, if his interpretation is wrong. My understanding of the Bishop's position is that *before* Canon 19 was amended, it was lawful for any Bishop to license a minister of other religious bodies to preach in our churches, but that he has not intimated that a Bishop has the right to license such an act *since* the canon was amended, and that he has never at any time authorized any outside minister to preach in any of our churches. He does not intimate what he would do if asked, but I presume, from what he says, that he would refuse to do so. I infer this merely from the tone of his letter, and not from any express statement in it.

La Grande, Ore., May 7, 1908. WILLIAM M. RAMSAY.

DENIAL FROM FATHER PAUL JAMES FRANCIS.

To the Editor of The Living Church:

THE following press despatch has been extensively circulated:

"The Rev. Father Francis has been carrying on negotiations with Mgr. Falconio, the Apostolic Delegate, through several Catholic priests of Philadelphia. On behalf of his own order and married ministers of the Episcopal Church throughout the country, the Rev. Father Francis has sought terms with Rome whereby they might all enter the Catholic Church, though maintaining a separate branch," etc., etc.

I ask leave to say in your columns that the above report is completely without foundation and I deny it *in toto*.

PAUL JAMES FRANCIS, S.A.

Graymoor, Garrison, N. Y., May 10, 1908.

THE ANGLO-ROMAN UNION.

To the Editor of The Living Church:

THERE has been so much misunderstanding and false report regarding the purpose of the Anglo-Roman Union that, at the meeting held in New York City on May 7th, the following declaration was unanimously adopted. As the basis upon which future action should be taken:

"1. The explicit belief in Anglican Orders and the entire loyalty of the 'Union' to the Anglican Church.

"2. That we believe the honor of Christ and His Church requires us to work for the unity of the Body of Christ.

"3. And to this end our effort is to work for the *corporate* reunion of the Anglican Church with the Apostolic See."

Jersey City, May 9, 1908. AUGUSTUS ELMENDORF, *Secretary of the A.-R. U.*

THE MEANING OF "CHURCHMAN."

I HAVE RECEIVED a letter from a communicant member of the Church, asking my answer to a question, "What does the word Churchman mean? What ought I to mean when I call myself a Churchman?" And I answered as follows:

What does the word mean? Does it mean anything? It used to have a real and very definite meaning. But it seems now to be indefinite—to be fading away. . . . Twenty-five years ago, if a man called himself a Churchman, it was understood that he was a member of the Protestant Episcopal Church, who, when he said "I believe in the Holy Catholic Church," did not mean that he believed in "all who call themselves Christians"; but that he believed that Christ Himself had established among men a society or organization to be His instrument in maintaining and propagating on earth the knowledge of His word and truth in His Gospel, to uphold and teach the true faith, and to minister with authority, through His sacraments, the blessings for which He had made them His instruments; that in that Church He instituted and ordained a ministry, which by His promise was to continue "till the end of the world"; that this His promise is still fulfilled, and that by direct succession from the first Apostles that ministry is still acting with authority in His name. When then one called himself a Churchman, he did not mean that he was a member of a sect or of a denomination or of a Church, but that he in firm love and trust was a member of THE CHURCH, as represented in this country by this body which had direct historical descent from, and continuous identity with, the Church which was in the beginning. He believed that it was his duty to abide in the unity of that Church, to conform to its discipline, in it to fulfil his Christian obligations, and to seek and receive Christ's grace and blessing.

That was the old-fashioned meaning of Churchmanship.—THE BISHOP OF MARYLAND, in *Maryland Churchman.*

LITERARY

EDUCATIONAL.

THAT THE EDUCATIONAL aims and ideals of this country are still in the process of evolution admits of no doubt. Any account that systematically traces the history of an important movement will be valuable to those who desire to know the changes in the educational thought which have taken place in the past, as well as the present tendencies. Such a book we have in *The Kindergarten in American Education*, by Nina C. Vandewalker (The Macmillan Co., New York. Price, $1.25 net). In this the progress of the kindergarten movement in the United States is traced from its first introduction by Mrs. Carl Schurz to the present day. The introduction of the kindergarten into primary instruction through the private schools, through the educational activities of the religious bodies, until its adoption into the public schools is carefully shown, with abundant references to the leaders in this movement and the places in which they worked. The final chapters dealing with "Kindergarten Influences in Elementary Education" and "New Tendencies" are by far the most interesting in the book. Whatever our personal opinions may be, the educational system of Froebel with his ideals has become an essential part of American education; hence its influence on our schools and pedagogical methods should be studied by all educators. This influence Miss Vandewalker brings forcibly to our attention. As the growth of child study proceeds, it has been found that many of Froebel's principles are not in agreement with what psychology now teaches; so in the course of time an educational reformer will arise who will weld the dreams of Froebel with the scientific realities of investigators of child nature. Our author leaves us without definite knowledge as to what modifications it has been found wise to make, possibly because of the uncertainty and variation. The book contains an appendix with a magazine bibliography of the kindergarten work in the larger cities, which kindergartners will find useful, but not nearly so much so as they would if Miss Vandewater had not confined herself to the articles contained in *The Kindergarten Magazine* and *The Kindergarten Review*. We have no hesitancy in recommending the book to those interested in primary education. H. P. S.

MESSRS. THOMAS Y. CROWELL & CO. deserved commendation from all educators in having translated M. Compagne's studies under the title of *Pioneers in Education Series*, although at first sight one is tempted to wonder why Montaigne should be included in the series. Yet, while Montaigne put forward no complete scheme of education as Rousseau did or as Horace Mann did in this country, his *Essays* have formed a rich mine from which later men drew inspiration and ideas on which they based their theory and practice. For this reason his life and works deserve a place in any review of the history of education, and we do not hesitate to recommend this volume, as we have heretofore recommended the entire set to all those who have to do with education.

BIOGRAPHY.

An Apostle of the North. Memoirs of the Right Rev. William Carpenter Bompas, D.D., First Bishop of Athabasca, 1874-1884; First Bishop of Mackenzie River, 1884-1891; First Bishop of Selkirk (Yukon), 1891-1906. By H. A. Cody, B.A., Rector of Whitehorse, Y. T., with an Introduction by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land. New York: E. P. Dutton & Co., 1908. Price, $2.50 net.

There is, we trust, no Churchman who has not heard of Bishop Bompas, the missionary apostle of the Canadian Northwest, his courage, his modesty, and his devotion. Born in London in 1834, ordained deacon in 1859, he labored as a curate in Lincolnshire until, in 1865, in response to a public appeal, he offered himself for work on the distant Yukon River.

He was ordained priest and without delay set out for his remote post, at which, after a journey of great hardships, he arrived on Christmas Day of the same year.

He threw himself with energy into his new work and rapidly acquired command of the languages of the Indians among whom he was to live and labor for the rest of his life. Only once again did he see England, when in 1874, in spite of his protest, he was consecrated a Bishop by Archbishop Tait at Lambeth. Returning without delay, he continued the labors which only ended with his death in 1906. Only once during his episcopate did he leave his vast diocese, and that was in 1904, when, yielding to solicitation, he attended a synod in Winnipeg, remaining there for only three weeks.

It is inspiring to read of this man, an accomplished scholar and a deep student of Holy Scripture, "steeped in Hebrew and Syriac," with natural endowments which fitted him for a professor's chair, content to spend his life amid the hardships of the northern wilderness, ministering to his little flock of untutored Indians.

The story of his life is well and simply told, so far as possible from the Bishop's own letters and journals and from those of his devoted and accomplished wife, who survives him.

The Life of Antonio Rôsmini-Serbati. Translated from the Italian of the Rev. G. B. Pagani. London: George Routledge & Sons; New York: E. P. Dutton & Co. Price, $3.00 net.

Antonio Rosmini-Serbati was born in 1797 at Rovereto in the Tyrol and died at Stresa on Lake Maggiore in 1855. He was a philosopher, a voluminous writer, and the founder of the religious order called the Institute of Charity, whose members are known as Rosminians.

During the stormy period which preceded the establishment of Italian independence, Rosmini was an adviser of Pius IX. and labored for a united Italy. Incurring the enmity of the powerful Cardinal Antonelli, he lost the papal favor and his book on Church reform called *The Five Wounds of the Church* was placed on the Index, from which, however, it was removed when the author's character was vindicated shortly before his death.

The story of Rosmini's life, his controversies, and his labors, is told in detail in this volume, which we close with increased respect for his personal sanctity and for the industry which left thirty published octavo volumes on theological and philosophical subjects and sixty more in manuscript.

THE AMERICAN MISSION IN JAPAN.

A BOOK OF particular value is *The Japan Mission of the American Church*, by Robert W. Andrews, missionary priest (Hartford, Conn.: Church Missions Publishing Co.). We particularly need books telling the story of our own missions in foreign lands rather more fully than it is told in the leaflets and pamphlets to which we are accustomed. Following, as this does, so soon after Miss Richmond's *The American Episcopal Church in China*, one may hope that we are beginning to accumulate a dignified literature of missions such as may enable our classes to study the subject from the standpoint of our own work rather than from the unsatisfactory point of view of dissociated Protestant missions in general.

Mr. Andrews introduces his subject with four introductory chapters, in the course of which he paves the way for the careful statement of what we are doing at the various points at which the American mission is represented. He gives some view of general and social conditions and then of the religions of Japan, devotes a chapter to Christianity in Japan, and then treats of our work in detail, first in the missionary district of Tokyo and then in that of Kyoto. That he discerns an immediate need for 14 additional men and 29 women in the former and 10 men and as many women in the latter district will show what is the necessity for expansion and what the opportunity for greater work in that land. It is most interesting to read the story of the planting of the Church in each of our missions, each of which has an individuality and history of its own. Reading as we do of the policy maintained by the (English) C. M. S. in refusing to unite its institutions with other like institutions of other Anglican missions, so that some duplication of plants and of expenditure for maintenance results, one wonder that so great a degree of unity should have been accomplished as that which united the several Anglican bodies in the autonomous *Nippon Sei Kokwai*. We have, perhaps, in Japan the best example of unity and statesmanship in missionary work of which we are informed, and one which gives to Anglican Churchmanship in that land—where tables are turned and the Anglican and not the Roman communion is legally recognized by name as the Holy Catholic Church—a dignity and a position which it does not and cannot have in lands wherein Churchmen masquerade as Protestant sectarians.

MISCELLANEOUS.

LOVERS OF NATURE and of nature books will find in *Leaf and Tendril*, by John Burroughs (Boston and New York: Houghton, Mifflin & Co., $1.10 net) half a dozen essays which recall the charm of *Wake-Robin*, along with much that is less pleasing. There is exhibited a gross materialism expressed in such sentences as the following: "We have invented the whole machinery of the supernatural, with its unseen spirits and powers, good and bad, to account for things, because we found the universal, everyday nature too cheap, too common, too vulgar." There is also a somewhat labored and not altogether convincing effort in other chapters to prove what seems Mr. Burroughs' favorite theme of late, namely, that animals have no ability to reason and never do reason but are practically automata. His controversy with the "Nature fakirs" seems to have had an unhappy effect upon the once genial philosopher.

THE YOUNG CHURCHMAN COMPANY is in position to receive advance orders for Hastings' one-volume *New Dictionary of the Bible*, now nearing completion and to be published as a subscription book by Charles Scribner's Sons. It is quite possible that this work will fill the need for a good one-volume dictionary. The work is not an abridgment of the larger *Dictionary* issued under the same editorship, but is wholly distinct from it and will be entirely new, prepared by specialists working for it especially. The volume will probably be issued in the fall. Advance orders sent to The Young Churchman Co., Milwaukee, will be booked as received. Price, $5.00 net.

THE TRAILING ARBUTUS.

Hidden snugly away in the woodland,
Far from the haunts of men,
The delicate Trailing Arbutus
Is budding in beauty again.

With the first breath of early springtide,
At the sound of the robin's clear call,
It wakes from the winter's long slumber,
Wrapped close in the warm leaves of fall.

At first just a tiny shoot ventures
To steal from its cozy home,
And finding the air warm and balmy,
Continues abroad to roam.

But soon all its late companions
Are following in its wake,
And leaving their winter quarters
A quiet ramble to take.

Very dainty and unobtrusive
Is this little woodland flower,
And only the lover of nature
Can trace it to its bower,

For naught but the rare, sweet fragrance
That hangs in the moist, warm air
Reveals to the zealous seeker
Its welcome presence there.

But shy though it be, and lowly,
It whispers this message to you:
"However humble your station,
To the best that is in you, be true."

Then treasure the Trailing Arbutus,
'Twill sweeten and brighten your home
And waft on the air its message
As it sheds its delicious perfume.

Stella Paul Craig.

SOME NOTABLE CATS.

By Scannell O'Neill.

DURING all the ages the cat has been an especial favorite: young and old, simple and learned, all have a kind word or look for puss.

The tutelary deity of the cat was Diana, and according to Plutarch, the cat was not only sacred to the moon but an emblem of it, and a figure of a cat denoted the moon. Hence it was that cats were treated with peculiar consideration in the land of the Pharaohs. Tabby's death was regarded as a family misfortune, and the household went into mourning. The cat funeral was celebrated with peculiar pomp and ceremony; their bodies were embalmed and placed in the temple.

It was a most serious thing to kill a cat in the days of Moses and the Prophets. We are told, too, the story of a Roman soldier who killed a cat. He was tried, sentenced, and put to death.

The Arabs still regard the cat with much veneration, and just outside of Cairo is a mosque where, in modern times, a Sultan provided all cats with a daily meal. From flat roofs and terraces, from the dusty streets and dirty alleys, and from all their many hiding-places, the hungry cats came at the hour of prayer to get their allowance of food.

The great Napoleon is said to have hated a cat with the same fervor that he did his Russian and Austrian foes. Shylock told the Duke that "some men there are that are mad if they behold a cat—a harmless, necessary cat." Napoleon was such a man.

Cardinal Richelieu, Prime Minister of France, and his successor, Cardinal Mazarin, were of an opposite character, as they both loved cats, and allowed their favorites to rub up against great lords and ladies on reception days. Mahommed was so wrapped up in his cat that once, when a particular favorite was lying asleep on his sleeve, he cut off the sleeve rather than disturb her.

Gregory the Great, Pope and Doctor of the Church, had also a pet cat: indeed puss has from the earliest times been a favorite with Church men and women. In the ancient rules of various religious orders we read that a nun may not have houses or lands, or animals, with the exception of a "catte." Cardinal Wolsey was so fond of his cat that he allowed her to sit beside him on a cushion when Lord Chancellor of England. This same cat was always near him when he gave audience to great princes and ambassadors.

From time immemorial the cat has been the loved companion of the scholar. "Chosen companion of students, . . . and genius of the quiet fireside, she gives to man, in return for his protection, nothing but her gracious presence by his hearth. The serenity of her habitual attitude, which veils a stubborn fierceness of soul, her indolent enjoyment of cushioned ease and warmth, have endeared her naturally to men of thought rather than to men of action" (*The Fireside Sphynx*).

Petrarch had his cat embalmed, and Andrea Doria of Venice had his dead cat's portrait painted and his skeleton preserved. Tasso addressed a sonnet to puss, and Joachim du Bellay was the first French poet who sang the praises of his cat. Another French lover of cats was Rousseau. Paul de Kock, the French novelist, had a family of thirty cats, and De Musset has written apostrophes in verse to cats. So fond of cats was Chateaubriand that the Pope, to whom he was sent as ambassador, could think of no more suitable present for the devout son of the Church than the former Pope's cat. A certain French countess loved her cat so well that when it died she ordered one of its teeth set in a ring as a memorial.

Dear old Dr. Johnson had a cat, which he called Hodge, on which he doted. Among many other accomplishments which she had was that of swallowing oysters. The poet Rogers was honored when traveling in Italy by dining with a cardinal and his household of cats. Lord Chesterfield, when he died, left a pension to his cats and their posterity after them. The poet Gray wrote an ode on the death of the famous Selina, Horace Walpole's pussy, and Southey kept a lot of plump cats that his maids were required to nurse and the druggist dosed. Whittington and his cat are familiar in history.

We are told by Miss Repplier of the famous cat of the unfortunate Duke of Norfolk who was imprisoned by Elizabeth for his intrigues with her fair cousin of Scotland. This loyal and valiant little friend followed her master to the Tower, and, being denied admission, actually made her way down a chimney into the duke's apartment, and was permitted henceforth to share that nobleman's captivity.

The cat is a favorite too with all the Old Masters, particularly those of the early Flemish and Italian schools. In our day Mme. Ronner is perhaps the best known of all modern painters of cats.

But we need not go to ancient times for names of lovers of cats. Shelley, Matthew Arnold, Canon Liddon, William Morris, Cardinal Gibbons, Ludovic Halevy, Cardinal Guibert, and our own Agnes Repplier, who has written a charming book on cats which she has dedicated to the memory of her famous cat, Agrippina—all love the household pet. Henry James is in the habit of having one of his cats beside him or on his shoulder when he writes. Nor must we forget the cat of Sir Walter Scott, the immortal Hinse.

In conclusion let us quote what the inimitable Andrew Lang has written concerning the cat. "From the dawn of creation," he says, "the cat has known his place, and has kept it, practically untamed and unspoiled by man. . . . . Of all animals, he alone attains to the Contemplative Life. He regards the wheel of existence from without, like the Buddha. There is no pretence of sympathy about the cat. He lives alone, aloft, sublime, in a wise passiveness. He is exceedingly proud, and when he is made the subject of conversation, will cast one glance of scorn, and leave the room in which personalities are bandied. All expressions of emotion he scouts as frivolous and insincere, except, indeed, in the ambrosial night, when, free from the society of mankind, he pours forth his soul in strains of unpremeditated art. The paltry praise of humanity he despises like Edgar Poe. He does not exhibit the pageant of his bleeding heart; he does not howl when people die, nor explode in delight when his master returns from a journey. With quiet courtesy, he remains in his proper and comfortable place, only venturing into view when something he approves of, such as fish or game, makes its appearance."

A DOUBLE HARDSHIP.

The following anecdote is told of a prominent Baptist minister, celebrated for his caustic wit: He was speaking once at a dinner given to commemorate an important event in the history of New England, his text being "The Pilgrim Fathers." "I have always," he said, "felt the deepest sympathy for the Pilgrim fathers, who suffered such extraordinary hardships in establishing a foothold in this country. But, sorry as I have felt for the Pilgrim fathers, I have felt still sorrier for the Pilgrim mothers; for not only were they obliged to endure the same hardships, but they had also to endure the Pilgrim Fathers."—*Harper's Weekly.*

IDEALS.

By Eugenia Blain.

THE Professor was discoursing to the little group gathered in the library on Sunday evening, concerning the gradual evolution of loftier standards during the last two thousand years.

"Take a popular idol of the period of the Roman empire—Mark Antony will do as well as another," he continued, "and contrast him with the man most lauded in the world in the twentieth century. The former was steeped in every vice; the latter is famed for uncompromising integrity, whose errors are simply the result of excessive devotion to the cause of righteousness."

"Mark Antony was a gentleman, compared with his ancestors," said the maiden versed in ancient lore—"those fierce chieftains, who were only thoroughly comfortable and contented when they were slinging their battle axes in a big fight."

"It is true that the men of old loved war. The din, the mad fury of the strife, the odor of carnage were sweet to them. They glorified the militant hero—as we do still, in these later days—only it is to moral courage and daring that we pay the tribute of our highest respect. Roman civilization by no means eradicated the savage lust of blood. Roman priestesses, Vestal virgins, witnessing the contests in the Colosseum, could reject the piteous appeal for mercy of the vanquished gladiator and eagerly give the signal which decreed his death."

"The coming of our blessed Lord wrought a marvelous change," Mrs. Armes reflected.

"Yes, He introduced into the world entirely new ideals, heavenly conceptions, of wondrous beauty. We know how they were received. Men could not understand them. They were a message from a far country, writ in a foreign tongue of which none possessed the key. They were unthinkable. Pride could not believe in a humility without an ulterior design; anger and hate and murder could not comprehend a gospel of peace and love. Small wonder, when after contemplating it for nineteen centuries, men still withhold unqualified approval. As exhibited in our Lord's own personality, it is acknowledged to be luminous with celestial glory, but for common use by ordinary mortals in a workaday world it is deemed unpractical."

"The story of Hypatia has always interested me greatly," Mrs. Armes remarked, "and it seems quite in harmony with your thought, for such a shocking tragedy could not by any possibility happen now. I may be wrong, but I must confess my sympathies are very decidedly with the splendid pagan, rather than the mob of Christians who dragged her through the streets to the Cathedral, and killed her there, in order to sanctify the deed. They bore the name of Christians, but it was assuredly anything but Christian behavior."

"You must not forget," the judge interposed, "what she represented to them—an emissary of Satan in the garb of an angel of light. Doubtless they felt a moral obligation to rid the world of so potent an agency of evil. The exceeding fascination of her presence rendered it the more fatal. She drew disciples from the most remote provinces and the flower of the Alexandrian youth thronged her great lecture hall and listened enchanted to her eloquent exposition of heathen philosophy. It is not strange that the Christians of that zealous though undisciplined age were wrought to fanatical frenzy, and deemed that a justifiable act which from our point of view was an unparalleled outrage."

"The Inquisition, stained with the blood of countless crimes committed for the glory of God, would have scorned complicity in so monstrous a deed," said the professor, "yet in a far away perspective there seems little to choose between them."

"And you hear many people declare that the world is growing worse instead of better," the maiden averred.

"I know there are many who hold that opinion. They style this a godless age and refer to the past as an age of faith. It was an age of faith, but it was likewise an age of credulity as well as an age of crime. Anything was believed. It was currently reported in England, and the report was credited, that an entire field rose up from its place, leaving a large hole behind it, and traveled a long distance, some miles, being several days on the way, before finally settling itself in a new location. Were it possible to disengage the spirit from the body and take a flight backward to hover over some densely populated city of the Middle Ages, how horrifying would be the scenes witnessed there. A knife jerked out in a trivial dispute and a man slain; armed men fighting in the streets; a noble attended by a gorgeous mounted retinue galloping through the narrow ways, trampling under foot hapless pedestrians unable to escape; beautiful girls, stolen from their homes, exposed for sale in the slave-marts; the most atrocious crimes of common occurrence and entirely unheeded. Queen Elizabeth made a determined effort to stem the tide of iniquity in her realm. The pillory and stocks were in all the streets, and culprits received the reward of their misdeeds in public, as a warning to others. No offence, however unimportant, passed unnoticed. Many ingenious punishments were devised, but the most common was hanging. Hundreds of persons were hanged for trifling misdemeanors. The presence of a more Christian sentiment is shown in the manner of dealing with criminals, in the abolition of slavery and piracy, and in the cessation of religious persecution, to cite but a few prominent examples."

"It is gratifying to be assured that this old world of ours is improving in its morals, but it is still very far from being entirely regenerate," the Judge objected. "There's a deal of bloodlust yet remaining, and if it has in some degree abated, it has been succeeded by money-lust, which brings in its train results nearly as bad. The greed of gain is responsible for sweat-shops, child-labor (and what that means for future generations is not difficult to predict), graft, land-grabbing, besides every sort of swindle it is possible for the ingenúity of man to invent, not to mention a long catalogue of other crimes."

"You have said nothing about intemperance," Mrs. Armes remonstrated, somewhat irrelevantly.

"There, I knew mother could not resist trotting out her pet hobby," cried the maiden gleefully.

"In the presence of so ardent and able a champion of the cause, it really wasn't necessary, you know," the Judge responded.

"I am sure we all rejoice with Mrs. Armes at the progress her favorite reform is making. In England as well as in this country there is a wide-spread awakening on the subject," the Professor declared. "I do not by any means deny the existence of evil," he continued, "but there is a recognition of the fact that it *is* evil. Crime is not now unblushingly committed in the broad glare of day, as formerly, but in secret, and exposure means disgrace and ruin. There is aspiration in the air. True, men fall far short of their ideals. Either from force of circumstances or infirmity of will, or through stress of temptation, they consent to pursue ignoble aims, while with all the force of intense desire they crave better things."

"It is always a mystery to me," Mrs. Armes remarked, "that people who have received an inheritance of beautiful character from Christian ancestors can refuse to believe in the cause that made them what they are. It is so illogical. We all have acquaintances like that, who are quite notable examples of every virtue—except faith."

"An unbeliever can have small respect for logical deduction," the Professor affirmed, "for it is all on the side of religion. The popular ideal has made steady progress in the direction of righteousness. It moves ever in advance, because new attainments reveal new possibilities and kindle new desires."

"It is like the star that led the wise men in their quest, and in the same way it will guide all nations to the feet of our Lord, don't you think so," Mrs. Armes suggested. "When the popular ideal comes to resemble perfectly that which He bequeathed to the world, then must all the world recognize in Him the true Ideal, and fall before Him in lowly adoration."

"What a beautiful thought," the maiden exclaimed, her face alight with enthusiasm, "I wonder if it will ever be realized."

HYMN.

Lord, in the upper chamber of our hearts
A feast is given.
Enter, Thou Guest divine,
Enter these hearts of Thine,
And feed us with Thyself, Thou Bread of Heaven!

Thou art the Vine, and we the branches are;
To us is given
From Thy dear hands divine
The sacramental wine
That we shall drink anew with Thee, in heaven.

Lord, at the marriage supper of the Lamb—
The feast God-given—
Grant that Thy bread and wine,
Manna of life divine,
May bring us nearer, nearer Thee, in heaven.

A. F. J.

WHERE ARE THE NINE?

By the Rev. E. H. J. Andrews.

"WHERE are the nine?" is a question that is being repeatedly asked. The clergy are asking it, the people are asking it, newspaper writers are asking it; our Blessed Lord Himself, grieved, disappointed, is asking it, as He asked nearly two thousand years ago? Where are the nine? Ten have been cleansed from the most hideous of all diseases; ten have been saved from a horrible and loathsome death; ten have been given back to life and home and dear ones; ten have been lifted up out of the grave and restored to the world's sunshine: does only one return to give thanks and glory to God?

Apparently it is so. There are millions of Christians in the world to-day; but of *worshippers*—how many? Where are the nine, and why are they not in the company of the one?

Various answers are given in explanation of the condition; all kinds of theories are abroad and the subject is under frequent discussion in the public press. To our mind the truth is simply this: Nine-tenths of the Christian company do not recognize the consecrated building as verily and indeed, and uniquely the House of God.

It is, indeed, to be feared that fully nine-tenths, if not more, of the Christian host misconceive of the main purpose of the church building, and the chief object of church-going. Ask one and another why churches are built, and what they are for, and why people go to them; and what answers are given in reply? People go to church to be preached to; to hear about God; to get good. Some are attracted by an able preacher, others by good music, others by congregations which make a show of welcoming them and of giving them social prestige; still others by the comfort and coziness of the buildings themselves. On the other hand, there are those who do not go because they are deaf and cannot hear, or blind and cannot see; because they do not like the minister, or the ceremonial, or the "long services," or the difficult hymns. All of which answers—and many similar ones might be added—evidence only too plainly that a great number of Christians misconceive of the chief purpose of the church building and the main object of church attendance. The answer of each is the same answer: "We go to church in quest of something we like, and if we do not find it we stay away."

They do not recognize the *need*, and so do not value the *privilege* of worship. They go to church, when they do go, for what they may receive for going, and this seems to be their highest conception of the use of the House of God. Let the preacher fall short of their standard; the music become unattractive; the church be uncomfortable, or the congregation unsociable; the "ritual" displeasing or the service long; the weather unpleasant, or the hour inconvenient, and straightway they stop going.

And so, only one per cent. is found to return to give glory to God; and the question is asked, and sadly—now as nineteen centuries ago—Were there not ten cleansed; but where are the nine?

Did all recognize in the consecrated building the Christians' Bethel, such circumstances and conditions would have no appreciable effect upon any, except to increase, if possible, the zeal and devotion of the worshippers. The chief object of church-going, viewed from a truly Christian and Catholic standpoint is, surely, the adoration and worship of God—not to receive but to give: to give praise, to give devotion, to give soul and body in reasonable, holy, and living sacrifice. It is, unquestionably, to those who so give that God's gracious gifts are given—through Word and Sacrament and sermon and anthem; the Messenger of Peace—that uplifting Something that sends men to their homes in holy exaltation. Let people go to church as to the House of God, where God is really present upon His altar throne, remembering the many and great blessings already received at His hands—redemption, salvation, assurance, hope; a beautiful earth, a more beautiful heaven; the many privileges, the many possibilities of service—and it will not materially matter whether there is an orator in the pulpit or a prima donna in the choir stalls; whether there is a carpet on the floor or a fire in the furnace; whether one's fellow-worshippers are unfriendly or the weather inclement; whether deafness robs one of hearing or blindness of seeing, or poverty of a broadcloth coat. The essential thing is: It is the Lord's House, and the Lord is in His Holy Temple—in all weathers, where there are inferior preacher and singers as well as where there is oratory and faultless music; where much is made of ceremonial accessories as well as where there is Puritan severity. It is the Lord's House, and the Lord is in it, notwithstanding all the whims and fads and fancies and likes and dislikes of men.

THE STONE THROWERS.

LAST Sunday I attended the funeral of a woman who had laid violent hands on herself; a woman who had been "talked about" in spite of the fact that she had from her earliest teens been the victim of undeveloped insanity. There was no sermon preached at her grave, so I venture, with all humility, to fill the gap.

My text, fairly intelligible even though expressed in classical terms, is this:

Qui sine peccato est, lapidem mittat (Let him that is without sin, cast the first stone).

On hearing these words from the Master, the men, old and young, dropped their missiles and retreated in good order. Nor in all the centuries between then and now have they shown much eagerness to renew the one-sided warfare.

But this may not be said of those whom men describe as the gentler side of creation, and unfortunately this is the one case that contradicts the anatomist's assertion that woman's aim in throwing is not sure.

"What is her name?" asked a visitor, referring to an unusually handsome and attractive young woman who had caught her eye as she passed through a benevolent "Home."

"Oh," replied the Sister-in-charge, "we call them all 'Magdalen' in speaking to them."

"And you call yourself 'Sister,'" was the unspoken comment. "I wonder if you would address a sister of your own as Magdalen if she had been lured from the right path like this young creature."

If sermons may be found in stones, surely stones may be found in epithets hurled in this fashion at those who have succumbed to temptation. And how great such temptation is, no one knows better than those who have lived among the toilers of a great city, and observed after what fashion she that hath so often undertakes to "give" to her that hath not. A religious exhortation is all well enough, but when the young girl to whom it is addressed is comparing the high-priced kid boots of the exhorter with her own footwear reduced to the last degree of shabbiness, and the sealskin jacket of the one with her own thin and threadbare wrap, her thoughts are apt to wander. It is safe to say that the gift of five dollars will often go farther towards keeping a young girl in the right way than a balloon full of feminine breath expended in sermonizing and good advice; while a rich woman's influence, exerted in securing work for girls that will keep them off the street or out of the river, is the surest guarantee that her prayers for her poorer sisters are not an attempt to deceive a Deity who, we read, is *not* mocked.

It is not only the toiler whose shabby dress had been jeered at by better-paid associates who becomes an object of pity (not scorn), when she yields to temptation, but many another girl in a higher station of life. "Lead us not into temptation," is the prayer of all humanity, young or old, weak or strong, cared for or uncared for. The taint of insanity; uncensored reading matter; unchecked association with those of the stronger sex who may be best described as prowling wolves; all these should be considered by the self-appointed judges of a fallen sister. Put yourself in her place, good woman, or if you haven't sufficient imagination for that, put one of your untempted associates in her place, and ask what might have been the outcome. You are free to cast your stones because you are without sin? Yes, of course, as far as the breakage of the Seventh Commandment goes, but what are you doing with the great, comprehensive Second Comandment—"Thou shalt love thy neighbor as thyself"? If it is the rougher sex who lure a frail creature into sin, it is too often the fault of the so-called softer sex that such sin is followed by its awful sequel.

"Mad from life's history,
Glad to death's mystery
Swift to be hurled."

Suicide we call it, but perhaps on the Day of Judgment the question asked will be, not "Woman, where are thine accusers?" but, "Woman, who were thy murderers?" C. M.

Mark how fleeting and paltry is the estate of man—yesterday in embryo, to-morrow a mummy or ashes. So for the hair's-breadth of time assigned to thee live rationally, and part with life cheerfully, as drops the ripe olive, extolling the season that bore it and the tree that matured it.—*Marcus Aurelius.*

Church Kalendar.

May 1—Friday. SS. Philip and James.
" 3—Second Sunday after Easter.
" 10—Third Sunday after Easter.
" 17—Fourth Sunday after Easter.
" 24—Fifth Sunday (Rogation) after Easter.
" 25—Monday. Rogation Day.
" 26—Tuesday. Rogation Day.
" 27—Wednesday. Rogation Day.
" 28—Thursday. Ascension Day.
" 31—Sunday after Ascension.

KALENDAR OF COMING EVENTS.

May 16—Dioc. Conv., East Carolina.
" 17—Conv., Miss. Dist. of North Dakota.
" 18—Conv. Miss. Dist. of Honolulu.
" 19—Dioc. Conv., Central Pennsylvania, Iowa, Kentucky, Missouri, Newark, Rhode Island, Western New York, Miss. Dist. Oklahoma.
" 20—Dioc. Conv., Alabama, Maryland, Maine, Massachusetts, Nebraska, Southern Ohio, Virginia. Primary Council Eighth Department. Portland
" 26—Dioc. Conv., Chicago.

Personal Mention.

THE Rev. A. J. ARNOLD, rector of St. Mary's Church, West Philadelphia, has tendered his resignation.

THE Rev. P. A. ARTHUR, assistant city missionary of Richmond, has been permanently secured as the minister in charge of St. Luke's mission, in that city.

THE address of the Rev. AMOS BANNISTER will be care of American Line, No. 1 Cockspur Street, S. W., London, Eng., until July 22d.

THE BISHOP OF FOND DU LAC does not propose to attend the Lambeth Conference this summer.

THE Rev. W. H. BURKHARDT, rector of St. James' Church, Leesburg, diocese of Virginia, has declined the rectorship of All Hallows' Church, Wyncote, near Philadelphia.

THE Rev. GUY D. CHRISTIAN, who recently resigned the work at West Point, Va., expects to take work in New York while attending the General Theological Seminary, before going to Alaska the following summer.

THE Rev. R. P. COBB, owing to continued ill health, has resigned the rectorship of St. Paul's Church, Doylestown, Pa.

THE vestry of Trinity Church, Hannibal, Mo., has extended a call to the Rev. HUNTER DAVIDSON, rector of St. James' parish, Painesville, O.

THE Rev. CHARLES FISKE, rector of St. John's Church, Somerville, N. J., has been elected president of the Public Education Society of that town.

THE Rev. H. E. FORD has resigned the curacy at St. James' Church, New Bedford, Mass., and has accepted a curacy at Grace Church, Lawrence, Mass., commencing his new duties on May 1st.

THE Rev. G. L. L. GORDON, vicar of St. Mark's Church, Woodbine, Ga., has been appointed rector of Fort George, Fulton, and New Berlin, Fla., near Jacksonville, with headquarters at Fort George.

THE Rev. RICHARD R. GRAHAM, canon of St. Paul's Cathedral, Cincinnati, O., has accepted a call from St. Paul's Church, Wickford, R. I., and expects to begin work there on Ascension Day.

THE Rev. JAMES B. HALSEY entered upon his work as rector of St. Timothy's Church, Roxborough, Philadelphia, on May 1st, the parish having been vacant since last October, owing to the death of the Rev. Robert E. Dennison.

THE Rev. E. S. HINKS, in charge of the Cathedral in Boise, Idaho, has declined a call to become Archdeacon of the diocese of Virginia in succession to the Rev. J. Poyntz Tyler.

THE Rev. E. P. HOOPER, curate at Holy Innocents' Church, Hoboken, N. J., has accepted a call to the rectorship of Christ Church, Pompton, N. J., and will enter upon his duties on May 30th.

THE Rev. S. F. HOTCHKIN, rector of St. Luke's Church, Bustleton, and registrar of the diocese, had the misfortune to fall and break his left arm some days ago.

AT A meeting of the vestry of St. Thomas' Church, Bath, diocese of Western New York, held May 5th, leave of absence for July and August was granted to the rector, the Rev. W. W. JENNINGS, who will take a trip to Europe.

THE Rev. FREDERICK C. LEE, for two years chaplain of St. Mary's School, Knoxville, Ill., has resigned his work at that institution, to take effect at the close of the present school year, to accept the charge of St. Barnabas' Church, Rumford Falls, Maine.

THE Rev. JOHN LEACHER, rector of St. John's Church, Janesville, Minn., has resigned. He will take a post-graduate course in the Episcopal Theological School, Cambridge, Mass.

THE Rev. ELMER TRUESDELL MERRILL, professor of Latin at Trinity College, Hartford, Conn., has accepted the chair of Latin at the University of Chicago.

THE Rev. F. A. MACMILLEN, rector of Trinity Church, Covington, Ky., has been offered the vicarship of All Hallows', Wyncote, Jenkintown, Pa. It is stated Mr. MacMillen has accepted.

THE Rev. W. R. MCKIM, rector of St. John's Church, Oneida, N. Y., has returned from an extended trip to the Holy Land.

THE Rev. R. BARRINGTON NEVITT, M.A., has tendered his resignation of St. Barnabas' Church, St. Catherines, diocese of Niagara, Canada, to the Bishop, effective May 4th.

THE Rev. H. LANDON RICE, rector of St. Edmund's Church, Milwaukee, has accepted a curacy at St. Luke's Church, Baltimore, Md. His address after July 1st will be 222 N. Carrollton Ave.

THE Rev. CHRISTOPHER P. SPARLING of St. John's Church, Louisville, has decided not to accept the offer recently made to him of work in Canada.

THE Rev. WILSON R. STEARLY, rector of Emmanuel Church, Cleveland, O., has declined his election to the rectorship of the Church of the Saviour, West Philadelphia, made vacant by the death of the Rev. Dr. Bodine.

THE Rev. C. H. W. STOCKING, D.D., has resigned the rectorship of Christ (Swedes') Church, Upper Merion, Pa., to take effect July 1st, when he will take charge of the new St. James' Church, Langhorne, in the same diocese.

THE Rev. C. F. SWEET should be addressed at 56 Tsukiji, Tokyo, Japan, which is the address of the house built for Bishop Schereschewsky.

THE Rev. C. H. THOMSON, St. Mary's chapel, Reading, Pa., has accepted a curacy at Trinity Church, Chicago. His address will be 101 East Twenty-sixth Street.

THE Rev. W. N. TILLINGHAST, rector of Bloomfield parish, Rappahannock county, Va., has declined a call to St. John's Church, New Decatur, Ala.

THE Rev. WILLIAM WALKER, chaplain of Hannah More Academy, is supplying Holy Trinity Church, Swanton, and St. John's, Highgate, Vt., for a few months, while the rector, the Rev. E. S. STONE, is at Saranac Lake, N. Y.

THE Rev. R. W. WOODROOFE, a curate at the Church of the Holy Communion, New York, has accepted the rectorship of St. John's Free Church, Emerald and Elkhart Streets, Philadelphia.

DELEGATES TO THE PAN-ANGLICAN CONGRESS.

The following, in addition to the names heretofore published, will represent their respective dioceses:

ALABAMA.—The Rev. W. B. Allen of Gadsden. After the adjournment of the Congress he will attend the summer course of lectures at Oxford.

CENTRAL NEW YORK.—In addition to the Rev. James Empringham's appointment to the Pan-Anglican Congress, the Bishop has appointed the following: The Hon. Charles Andrews, Syracuse, the Rev. Francis W. Eason, Watertown, and Rev. and Mrs. R. H. Gesner of Oswego.

LONG ISLAND.—Henry E. Pierrepont of Brooklyn, Mr. Silas McBee, editor of *The Churchman*, Miss Margaret E. Tomer, the Rev. Charles E. Cragg, Northport, L. I.

MILWAUKEE.—The Rev. C. N. Moller of La Crosse will leave for London on May 30th.

OREGON.—The Bishop has appointed as delegates Mr. H. Swanson, Marshfield; Miss Sperry, Coquille; Mrs. W. J. Burns, Miss Frances Lewis, Mrs. George Good, Mr. Good, and Mr. Burns of Portland. The Bishop and Mrs. Scadding expect to sail on the *Campania* from New York, June 6th, and will return early in August. The Bishop has accepted invitations to preach in several Cathedral towns in England and to give mid-week addresses on "The Church in America and Her Missionary Opportunities in Oregon," under the auspices of the S. P. G.

SOUTH CAROLINA.—The Rev. John Kershaw, D.D., and the Rev. L. G. Wood.

TEXAS.—The Rev. Samuel G. Porter, Dean of the Northeast Convocation of Texas, will be a delegate from that diocese.

ORDINATIONS.

DEACONS.

PENNSYLVANIA.—On April 27th, by Bishop Whitaker, in the chapel at the Church House, Philadelphia, ALVAN PRESSLEY WILSON of Dover, Del., formerly a minister of the Methodist Protestant Church.

PRIESTS.

NEVADA.—By the Bishop of Nevada, on Saturday, April 25th, St. Mark's day, the Rev. H. E. HENRIQUES was advanced to the priesthood at St. Paul's Church, Elko. The sermon was preached by the Bishop of Salt Lake.

OTTAWA, CAN.—On the Second Sunday after Easter the Lord Bishop of Ottawa advanced the Rev. HENRY B. MOORE (formerly known as Brother Henry of the Order of Brothers of Nazareth, New York) to the priesthood in Christ Church Cathedral, Ottawa. The Ven. Archdeacon Bogert was the presenter and the Rev. Canon Kittson the preacher. The Rev. Mr. Moore is in charge of the mission of Douglas, Ontario.

MARRIED.

FRENCH-PATRICK.—Married in New Orleans, May 2, 1908, by the Very Rev. Charles L. Wells, Ph.D., LOUISE MCMILLAN PATRICK and FRANCIS JOHNSON, son of the Rev. S. J. FRENCH of Waycross, Ga.

SUTCLIFFE-CRARY.—On April 30th, 1908, at the Teller Homestead, Matteawan, New York, by the Right Rev. David H. Greer, D.D., assisted by the Rev. Geo. Herbert Toop, ALICE, daughter of the Rev. Dr. and Mrs. Robert Fulton CRARY, and ARTHUR TAYLOR SUTCLIFFE, of New York.

DIED.

DEVEREAUX.—Entered into rest at the Northwestern Hospital, Minneapolis, April 14, 1908, EMILY ELIZABETH, wife of James DEVEREAUX, for many years a faithful communicant of St. Stephen's Church, Shell Lake, Wis.

MCCANDLESS.—Entered into life on April 7, 1908, at Allegheny, Pa., ANNA ELIZABETH MCCANDLESS, daughter of the late John and Rebecca McCandless, and sister of the Rev. John Heber McCandless.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

MORRIS.—Entered into rest on Friday, May 1st, at Seymour, Conn., HELEN VEDDER MORRIS, widow of Lewis Foster Morris, late rector of Christ Church, Bethany, Conn.

May she rest in peace.

MORROW.—At his late residence, 225 East Fifth Street, Plainfield, N. J., on Friday morning, May 1, 1908, the Rev. WM. BRYCE MORROW, a priest of the Church, aged 45 years. The funeral was held at Grace Church, Monday, May 4th. Interment at Carlisle, Pa.

MEMORIALS.

REV. ALFRED M. ABEL.

Born in Buffalo, N. Y., November 1, 1834; ordained by Bishop Alonzo Potter, deacon 1857, priest 1859; missionary and rector St. Luke's, Lebanon, 1858-1878; rector St. John's and St. Luke's, Tacoma, Washington, 1878-1881; rector

at Jonestown, Pa., and House Father of Church Home since 1881.

Entered into rest at Jonestown, Pa., April 29, 1908, in the 74th year of his age.

"Now the laborer's task is o'er."

Requiescat in Pacem!

IN MEMORIAM.

Another of the heroes of the Church has fallen asleep, a fresh page of wonderful achievement has been added to the annals of our diocese. Father Abel, full of years and in the confidence "of a reasonable, religious and holy hope" and "in the communion of the Catholic Church," is at rest. His life presents the rare and pathetic combination of worthy deeds and sweet simplicity. A somewhat unusual circumstance is that practically the whole of his over half a century of ministerial life was spent in our own diocese. He was one of the few survivors among our clergy who participated in the setting off and creation of the diocese of Central Pennsylvania, as he also took part in the creation of the diocese of Harrisburg.

Modest and unassuming, the last personally to boast of his own accomplishments, Father Abel was the founder of three parishes, while under his inspiration there took shape and developed into strength one of the unique charities of our Church, that Church Home at Jonestown, which over a quarter of a century was personally managed and directed by himself.

His fruitful ministry at Lebanon is witnessed to by the present strength of the parish there, whose beautiful fabric may be truthfully regarded as his monument, although it was not completed until he had left the parish. In 1887 his sterling manhood and the real sincerity of his priestly consecration was strikingly revealed in his obedience to the summons of the missionary call to the far Northwest and the Pacific coast. During the three years spent in this work he founded another parish, which to-day is a strong and live one.

In 1881, at the urgent call of Bishop Howe, he returned to the East to assume charge of that beautiful and gracious work at Jonestown with which, in the future, his name must be chiefly associated. The Church Home, called into being at his suggestion, was literally in every way his work, and upon it for twenty-seven years he lavished the abundance of his gifts and the wealth of his affection. Worn out in labors on its behalf, within its walls he fell asleep, and near by, in his chosen resting place, the mortal remains of this dear brother await the coming of the Lord.

He was a man of more than common gifts and attainments, possessed of a cultured mind and winning personality. Above all he was a genuinely good man. His absolute consecration of every talent of his experienced manhood and inspiring saintliness to the care of Christ's little ones, finding in this field a worthy and sufficient outlet for all his energies, is the notable and precious heritage he has left his brothers in the priesthood whose privilege it was to enjoy his friendship and esteem his personal character.

For years the secretary of this body, we, his associates in the Archdeaconry of Reading, in grateful acknowledgment to Almighty God for this fruitful life, also profoundly sensible of the distinct loss to ourselves in his removal from this world, desire to pay this simple tribute of respect and admiration to the memory of our beloved brother; pledging ourselves to the full extent of our ability to maintain that sweet and gracious character so dear to his own heart.

Resolved, That the foregoing be spread in full upon our Minutes, also published in the *Diocesan Record*, and to general Church papers.

For the Archdeaconry:

BENJAMIN S. SANDERSON,
A. A. BRESEE,
Committee.

RETREATS.

The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies will begin with Vespers on Tuesday, June 9th, closing with Holy Eucharist on Saturday, June 13th, the Rev. Father Powell, S.S.J.E., of Boston, conductor. Ladies wishing to attend will please notify the MOTHER SUPERIOR.

CAUTION.

The clergy of the Church are warned against a man calling himself PEABODY, ELLIS, ELLISON, or ELLSWORTH. Last June, it is alleged, he imposed upon the clergy of Utica, N. Y., representing himself to be a clergyman. Was arrested in July for obtaining money and goods under false pretenses. Served six months in county jail. Had a woman represented as his wife who was serving a term in jail for petit larceny on his release from jail in January, '08. Less than six weeks after his release from Utica jail he appeared in Rochester, N. Y., representing himself as one desirous of studying for orders. He is said there to have had another woman with him. They were confirmed and assistance rendered, until his identity as the Utica man was discovered. He has recently been in Cleveland, Ohio. He is very little below medium height, dark complexion, liquid black eyes, about forty years of age, smooth, low voice, and very plausible. Knows services and customs of the Church well, and can reel off a good sermon, as he did several times in Utica. The clergy should cut this out and keep for reference, as he is likely to turn up anywhere, any time.

A. L. BYRON-CURTISS,
Rector St. Joseph's Church.

By order of the Archdeacon,
REV. WILLIAM COOKE.
Rome, N. Y., May 1, 1908.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CURATE, Conservative High Churchman, unmarried, young, strong, energetic, with experience and references. Salary $1,500 and room. New York City. Correspondence confidential. Address E. F. G., care LIVING CHURCH, Milwaukee.

PRIEST WANTED—Summer Chapel in Catskills: whole or part July-August. Compensation: Board and travelling between New York and chapel. OCTAVIUS APPLEGATE, Kingston, N. Y.

A YOUNG, UNMARRIED PRIEST WANTED as curate in a large Chicago parish. Must be energetic and a loyal Churchman. Salary for the first year, $1,200. Address: X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER WANTED for small boys' school in the East. Should be experienced and mature. Address: C. S. B., care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED as *locum tenens* for July and August in city parish near Philadelphia. Catholic; unmarried. Board and lodging in rectory and sixty dollars cash. Address: A. B. C., THE LIVING CHURCH, Milwaukee, Wis.

WANTED, a young, unmarried priest as curate in a Catholic parish in an Eastern city. Address: H. N. J., THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

SITUATION WANTED by young lady as Governess or Companion. Experienced teacher of physical culture. No objection to travel. Address E. K., care LIVING CHURCH, Milwaukee.

BY MIDDLE-AGED LADY of refinement, the entire management of small home. References exchanged. Address: A. L. H., Box 265, Aiken, S. C.

REFINED, WELL-EDUCATED young woman, having travelled abroad, desires position to travel as Governess or Companion. Willing to render services for expenses. References exchanged. Address: M. H., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Experienced trainer of the boy voice, also with mixed choirs. Excellent references. Address: ORGANIST, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

COLLECTION ENVELOPES dated and numbered in sets of 52, one for each Sunday in the year. Also Simplex System which combines the Current Expense and Benevolent Collections. Send for free offer. W. WILLIAMSON, Whitehall, Wisconsin.

FOR EXCHANGE: Anthems, Services, Cantatas. D. J. WINTON, Newark, Ohio.

THE CONSTITUTION AND BY-LAWS OF A WOMAN'S GUILD, by Rev. Maurice J. Bywater, North Yakima, Washington. Third thousand; 8 pages; endorsed by several Bishops; used in many dioceses. 10 cents each, $1.00 per dozen, postpaid.

BOOKLET: *Thoughts During the Administration of The Holy Communion.* In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, publisher 251 Fourth Avenue, New York. Price, 10 cts. or $1.00 per dozen, postpaid.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to MRS. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from $3.00 up. English silks and designs. Special rates to missions. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (Round). ST. EDMUND'S GUILD, 889 Richards St., Milwaukee.

BOYS' VACATION AND SUMMER SCHOOL.

A CLERGYMAN, taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, eight to fifteen years. Coaching, if desired. Address: M. A., LIVING CHURCH, Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

CHURCH FOLK visiting Winchester, England, will find a warm welcome and a delightful abiding place at quaint GOD-BEGOT HOUSE, High Street. For terms, etc., address Miss E. L. PAMPLIN, Proprietress.

EUROPE.—COMPREHENSIVE SUMMER TOUR—$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

GENEALOGY.

MRS. BRODNAX will receive orders for researches, coat-armour, etc. Address: 24 Woburn Place, London, England.

MISCELLANEOUS.

OPPORTUNITY! Investigate our Canadian Lands. They pay 30 per cent. McKIM, Canadian Land Dealer, South Audubon, Indianapolis, Indiana.

WONDERFUL LUMINOUS DOOR-PLATES, can be seen on the darkest night as well as in the brightest daylight. For full particulars drop postal to IMPERIAL NOVELTY CO., Milwaukee, Wis.

WONDERFUL LUMINOUS CROSS, six inches high; shines in the dark with a beautiful blue light. Sent postpaid for 25 cts. IMPERIAL NOVELTY COMPANY, Milwaukee, Wisconsin.

PRINTING 100 CARDS, 50 cts.; 100 letterheads, 50 cts.; 100 envelopes, 50 cts—all three, $1.00 prepaid. Samples free. W. WILLIAMSON, Whitehall, Wisconsin.

LINEN LACES from four cents a yard. Write for samples, stating requirements. THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

APPEALS.

A CLERGYMAN IN DISTRESS.

A clergyman now on a visit in southern Florida for his health, who has served the Church for over thirty years, is temporarily debarred from labor by sickness. He is without a home or income, has a family of three dependent upon him, and may have to forfeit a small life insurance. He appeals herewith for temporary relief, and his needs are urgent. Reference is given to Dean Spencer, the Rev. B. F. Brown, and Archdeacons Bowker and Pickert of Orlando, Fla. Offerings may be sent to any of the above mentioned clergymen.

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Thereafter the former name, *i.e.*, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church in the United States of America," should not be used.

ENDOWMENT.

There is, for generous Churchmen and Churchwomen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but it would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through all the time to come.

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Assistant Treas.*,
The Church House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,
Secretary for the United States.
312 East Adams St., Springfield, Ill.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street, with Lycett Stationers.

ELIZABETH, N. J.:
Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:
Norman E. Murray, 20 Dunn St.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE FLOWER SERVICE.

The season is at hand for the annual Flower Service. Sunday Schools that have not used it, should try it this year. It is the most effective way to keep up attendance till the usual vacation period. Enthusiasm during the time of practising the music, and great enjoyment on the festal occasion, well repays the efforts of the teachers. We publish two services, being numbers 68 and 82 of our Evening Prayer Leaflet series. Price at the rate of $1.00 per hundred copies. Samples on application. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

FLEMING H. REVELL CO. New York.

The New Horoscope of Missions. By James S. Dennis, D.D., author of *Christian Missions and Social Progress, Centennial Survey of Foreign Missions,* etc. Price, $1.00 net.

THE MACMILLAN CO. New York.

Mr. Crewe's Career. By Winston Churchill, author of *Richard Carvel, The Crisis, The Crossing,* etc. Illustrated.

The Nearer and Farther East. Outline Studies of Moslem Lands and of Siam, Burma, and Korea. By Samuel M. Swemer, F.R.G.S., and Arthur Judson Brown, D.D. Price, 50 cents net.

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

The Early English Colonies. A Summary of the Lecture by the Right Hon. and Right Rev. Arthur Foley Winnington Ingram, Lord Bishop of London. With Additional Notes and Illustrations. Delivered at the Richmond Auditorium, Virginia, October 4, 1907. Transcribed by Sadler Phillips, author of *Fulham Palace.* With a Preface by the Bishop of London. Price, $2.00 net, postage 10 cents.

IMPORTED BY THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

The Poetical Works of the Rev. H. F. Lyte, M.A. Author of *Abide with Me.* Edited, with a Biographical Sketch, by the Rev. John Appleyard.

A. C. McCLURG & CO. Chicago.

The Duty of Being Beautiful. By Sara A. Hubbard, author of *The Religion of Cheerfulness,* etc. Price, 50 cents net.

THE CATHEDRAL LIBRARY. Mt. St. Alban, Washington, D. C.

The Foundation Stone Book. Washington Cathedral, A. D. 1907. By W. L. De Vries, Ph.D., Canon of Washington.

LONGMANS, GREEN & CO. New York.

The Three Creeds. By the Rt. Rev. Edgar C. S. Gibson, D.D., Lord Bishop of Gloucester. Price, $1.40 net.

Talks on Religion. A Collective Inquiry. Recorded by Henry Bedinger Mitchell. Price, $1.50 net.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.

Proceedings of the Providence Conference for Good City Government and the Thirteenth Annual Meeting of the National Municipal League. Held November 19, 20, 21, 22, 1907, at Providence. Clinton Rogers Woodruff, Editor.

E. S. GORHAM, New York.

The Practice of Religion. A Short Manual of Instructions and Devotions. By the Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney, Philadelphia, and author of *The Holy Christ-Child, The Triumph of the Cross, Come Unto Me, The Belief and Worship of the Anglican Church,* etc. With a Preface by the Righ Reverend the Bishop of Fond du Lac. Price, 40 cents.

E. P. DUTTON & CO. New York.

The Life of Isabella Bird (Mrs. Bishop), Hon. Member of the Oriental Society of Pekin, F.R.G.S., F.R.S.G.S. By Anna M. Stoddart, author of *The Life of Professor J. S. Blackie.* With Maps and Illustrations. Price, $2.00 net.

Fifty Years of Modern Painting; Corot to Sargent. By J. E. Phythian, author of *G. F. Watts, A Biography and an Estimate, etc., Trees in Nature, Myth and Art,* etc. Price, $3.00 net.

PAMPHLETS.

A Guide to the Collects of the Book of Common Prayer. From Commencement to Close of Easter Tuesday. By F. V. Hawes.

Desultory Notes on a Thirty Years' Ministry. A Paper read before the Clericus of Los Angeles, Cal., February 24, 1908. By the Rev. Charles H. Hibbard, D.D., Priest in Charge of St. James' Church, South Pasadena, Cal.

List of Books for Township Libraries in the State of Wisconsin. For the Years 1908 and 1909. Issued by C. P. Cary, State Superintendent. (Democrat Printing Company, State Printer, Madison, Wis.)

St. Gall, Patron Saint of Switzerland. Translated from the Writings of Walafrid Strabo and an Unknown Monk. Edited by Clarence Wyatt Bispham, B.D., Rector of St. Philip's Church, Philadelphia, author of *Columban, Saint, Monk and Missionary,* etc. (Printed for the author by Harper Brothers Company, Philadelphia.)

Of the Freedom of the American Church. An Examination of Its Ecclesiastical Polity. By Charles Edgar Haupt, Associate Rector of St. Mark's Church, Minneapolis, Minn.

THE CHURCH AT WORK

ALBANY SUMMER SCHOOL.

THE PROGRAMME of the Albany Summer School, June 22-27, is now announced and includes lecturers as follows: The Rev. Henry S. Nash, D.D., Cambridge Theological School, four lectures on the First Epistle of St. John; Rev. Francis J. Hall, D.D., Western Theological Seminary, three lectures on "Ecclesiastical Movements and Their Principles"; Rev. Elwood Worcester, D.D., Emmanuel Church, Boston, two lectures and a conference on "The Emmanuel Church Movement"; Rev. Samuel Hart, D.D., Hartford Theological Seminary, three lectures on "The Devotional Use of the Divine Office"; Rev. Philip M. Rhinelander, Cambridge Theological School, two lectures on "Comparative Religions"; Rev. A. S. Lloyd, D.D., a conference on "Missionary Opportunity"; Mr. Robert H. Gardiner, president of St. Andrew's Brotherhood, conference on "A Twentieth Century Crusade"; Mr. John Williams, commissioner of labor, state of New York, conference on "Organized Christianity and Labor."

FOR THE BROTHERHOOD CONVENTION.

AMONG the preparations for the Brotherhood of St. Andrew Convention to be held in Milwaukee, October 14-18, the Bishop of the diocese has set forth the following collect for use by Brotherhood men in the diocese, and it is asked that others throughout the country will use it as well in intercession for that convention:

"O Heavenly Father, grant that the mighty power of the Holy Ghost may so rule and inspire the hearts and lives of the members of the Brotherhood of St. Andrew with wisdom, zeal, and love, that they may earnestly and courageously strive to promote Christ's Kingdom, until men and boys everywhere acknowledge Him their Master and King. Guide and bless the coming convention of the Brotherhood to Thy glory and the salvation of souls, through Jesus Christ our Saviour, who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen."

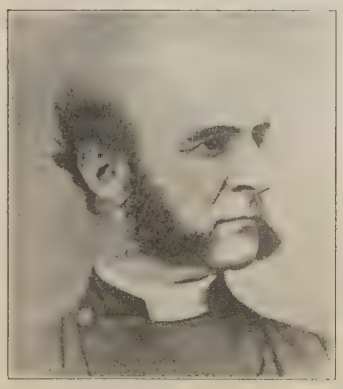
CONSECRATED TO GOD'S SERVICE.

IN CONNECTION with a visitation of the Bishop to St. Andrew's, Kent, Conn., on SS. Philip and James' day, there was the blessing of a chapel for the use of Kent School. The chapel is the gift of Miss Estelle Ogden. It is completely furnished with a fine altar, dossal, and other church furniture. The school is in its second year. At present it is under the care of two members of the Order of the Holy Cross, the Rev. Frederick H. Sill being headmaster. There are thirty-five students, coming from thirteen states, preparing for seven colleges.

ON THE 23d instant the Rev. Dr. C. H. W. Stocking, rector of Christ (Swedes') Church, Upper Merion, Pa., will, by appointment of the Bishop, perform the office of benediction of a new choir room, the gift of Mr. R. T. S. Hallowell of the vestry, in loving memory of a deceased brother, Mr. Charles Stewart Hallowell.

MEETINGS OF THE CONVOCATIONS.

MINNESOTA.—A joint meeting of the St. Paul Convocation and Twin City Clericus was held at the Church of the Ascension, Stillwater, on May 4th and 5th. The following topics were presented: "Questions Involved at the Coming Diocesan Council," viz., the



THE LATE REV. E. H. M. BAKER.

manner of electing members of the Standing Committee, and delegates to the General Convention. "Increased Episcopal Supervision." The Suffragan plan had not a good word from anybody, the large majority favoring increased episcopal supervision by the election of a Coadjutor. Addresses were made on "Church Work in Liberia," by the Rev. A. H. Lealtad, and "Church Work in Newfoundland," by the Rev. A. Coffin. "Destitute and Neglected Children," was discussed by the Rev. E. Bornecamp, and "The General Seminary," by the Rev. F. G. Budlong.

OHIO.—The Toledo and Sandusky Convocations held a joint meeting May 5th and 6th at Trinity Church, Fostoria. Seventeen clergy attended. The Rev. Dr. C. T. Brady presented a paper on "The Virgin Birth"; the Rev. C. F. Magee on "The Sunday School's Weakest Point"; the Rev. A. Leffingwell on "The Bible: Unique in Supernatural Features"; the Rev. Arthur Dumper on "The Foolishness of Preaching"; the Rev. James H. Young, on "The Problem of the First Gospel."

PENNSYLVANIA.—The spring meeting of the North Philadelphia Convocation was held on May 12th at the Church of St. James the Less, Falls of Schuylkill (the Rev. Edward A. Ritchie, rector). Business meeting was held at 5 P. M., followed by a collation. At the missionary service in the church at 8, the addresses were by the Rev. George W. Lincoln and the Rev. Charles L. Fulforth.

PITTSBURGH.—The spring meeting of the Convocation of Erie was held at the Church of the Ascension, Bradford, Pa., May 5th and 6th. There was a good attendance of clergy, in addition to the Bishop. The Rev. R. S. Radcliffe of Grace Church, Ridgway, was elected a member of the executive committee in place of the Rev. Mr. McCann, who has removed from the diocese. A paper was presented by the Rev. Dr. Hills of Oil City on "The Proposed Missionary Canon." After amendment the canon was adopted for presentation to the Convention at its meeting on May 13th. The Rev. J. M. Hunter read a paper on "Christianity and the Social Crisis," a review of Professor Rausenbusch's book, of Rochester Theological Seminary.

RHODE ISLAND.—The Providence Convocation held its annual session in Grace Church parish rooms on April 29th. The main feature of the meeting was consideration of the schedule of appropriation and apportionment for the ensuing year, in which several changes were made. The sum proposed to be raised for the extension of missionary work is $3,828, against $3,665 last year. The old officers were reëlected.

SOUTH CAROLINA.—Charleston Convocation met at St. Helena's Church, Beaufort, April 28-30, with an attendance of thirteen clergy. The following subjects were discussed: "The Continuity of the Church of England"; "Introduction and Progress of the Church in America"; "The Christian's Obligation to Attend Divine Worship"; "Sunday Schools," and "Lay Coöperation."

SOUTHERN VIRGINIA.—The Norfolk Convocation (including the eastern section of the diocese) met at Galilee Church, Norfolk, on April 28th. Ten or twelve of the clergy were present, besides the Bishop Coadjutor. At the afternoon session, Bishop Tucker delivered an address on "The Need of the Ministry," after which the subject was earnestly discussed. On Wednesday, the Convocation assembled in Eastern Shore chapel. At the 3:30 P. M. session the Rev. Jefferson H. Taylor read an essay upon the Book of Revelation. Cheering and helpful reports were heard and appropriations were made to several fields. At 8 P. M., in Galilee chapel, the Convocation held a hearty and enthusiastic missionary service. The speakers were the Rev. A. G. Thomson, on "Diocesan Missions." The next session will be held on the Eastern Shore.

VIRGINIA.—Richmond Convocation held only a business session this spring, in the Episcopal Rooms, Richmond, on May 5th. Fifteen clergy were present. Most of the time was spent in discussing the missionary work of the Convocation, and it was unanimously decided to select St. Luke's Church, Richmond, as the field for financial aid. The invitation was accepted of the Rev. David Lewis to hold the autumn meeting in St. Paul's Church, Goochland county.

CHURCH LEAGUE OF THE BAPTIZED.

THIS ORGANIZATION, which is now an anxiliary of the official organization for raising $5,000,000 for the Clergy Relief Fund, had by May 1st reached the number of 185 chapters and the number is continually increasing. The general secretary is Mrs. Arthur P. Caldwell, 13 West 88th street, New York.

GIRLS' FRIENDLY SOCIETY NEWS.

THE Girls' Friendly Society of the diocese of Western New York held its annual convention on May 5th and 6th at St. Andrew's Church, Rochester. The vice-president, Miss Bertha Wood, presided for Mrs. Robert Matthews, the president. The principal business effected was the decision to erect a Girls' Friendly Holiday Home for the diocese in memory of the late Mrs. Shirley E. Brown of Hornell, former president of the diocesan organization. After the election of officers an interesting address was made by the national president, Miss Mary A. L. Neilson of Philadelphia.

THE Washington diocesan association of the Girls' Friendly Society began its annual convention on May 10th at 4:30 P. M., in the Church of the Epiphany, Washington. Two hundred members entered in procession, each branch carrying an appropriate banner. The Rev. Dr. H. Scott Smith, rector of St. Margaret's, preached the sermon, urging the girls to "have character and to continue living according to the ideas laid down by the society." The Rev. Dr. McKim also made an address, and $135 was collected for the holi-

day house at Soody Springs, Md. An inspection of the sewing done during Lent followed. This work was done by the missionary committee, under direction of Miss Marion Oliver. On Monday at 10 A. M., in St. Alban's Church, the regular business session was called to order by the Bishop of Kentucky, who preached on the society's motto, "Bear ye one another's burdens." He then turned the chair over to Mrs. H. C. Bolton, the president, who was reëlected for the ensuing year.

A NEW DEPARTURE in the work of the Brooklyn branch of the Girls' Friendly Society was instituted on May 2nd in an initiatory service held in Grace Church, Brooklyn Heights. The candidates from the various city parishes were received corporately into the society in the presence of a gathering which filled the church. The speaker for the occasion was the Rev. C. F. J. Wrigley, D.D., rector of the parish. There was a ring of real enthusiasm in the service which promised permanency to the holding of the candidates' service in Brooklyn in the future.

MEMORIAL AND OTHER GIFTS.

THE FOLLOWING gifts have been made to Trinity Church, Tulsa, Okla.: Altar, reredos, sedilia, and credence table, by Mr. and Mrs. John A. Steele in memory of their daughter, Mary Louise; a font and brass bowl by Mr. and Mrs. W. W. Newsum in memory of their son, Weston Green; four altar vases by Mrs. Nancy A. Farnsworth, Mrs. Ashley, and Mrs. Soper; altar desk and chancel books in memory of John Thomson Brooke, son of the Bishop. These were blessed on Easter Day by the Bishop, with the new organ, the debt on which was paid by W. H. Roeser of Tulsa.

AS A MEMORIAL to Miss Sallie Seckel, a brass sanctuary rail has been placed in Christ Church, Palmyra, N. J. Other gifts are a tabernacle for the reservation of the Blessed Sacrament and a black silk chasuble.

A SOLID SILVER chalice and paten were blessed on May 3d by the Bishop at St. Paul's Church, New Albany, Ind. They were given by Mrs. J. H. Stotsenburg and family in memory of Mrs. Jane Miller Stotsenburg and her son, Major-General Stotsenburg, who lost his life in the Philippines.

A LECTERN BIBLE for the chapel in memory of Mary Dyer Brown; a lavabo bowl, and a brass censer and incense boat in memory of Theodore A. Barton, given by his former Sunday School class, have been presented to St. Stephen's Church, Providence, R. I.

AN OAK RETABLE, altar rail, and choir stalls, of handsome design, are the gift of a friends of the Church of the Holy Comforter, Gadsden, Ala., which is also the recipient of a set of finely embroidered altar linens from the women's guild.

A HANDSOME silver chalice has been presented to St. John's Church, Oneida, N. Y., by Mrs. F. Coles in memory of her husband.

ST. AGNES' GUILD of St. Matthias' Church, East Aurora, N. Y., has presented the parish with a sterling silver chalice, paten, and flagon of Gorham manufacture, the result of their efforts during the past two years. The Sunday school added to the above the gift of a bread box in sterling silver.

A LITANY-DESK book, handsomely bound in red morocco and suitably inscribed, has been given to St. Michael's parish, Oldfield, Western New York, by a devoted daughter in memory of Mrs. Sheldon T. Armstrong.

A LINEN SET of Eucharistic vestments has been presented to Alvord Memorial Church of Our Saviour, Langdon, N. D., by St. James' Guild.

ACCORDING to the will of the late Mrs. Mary E. Davis of Philadelphia, widow of Judge Davis, $2,000 is given to the Domestic and Foreign Missionary Society of the Church as an endowment of the Laura Davis Memorial School for Girls at the Rosebud Agency, South Dakota. Other portions of her estate were bequeathed to the Woman's Auxiliary of St. Luke's Church, Germantown, Pa., and the Home for Consumptives at Chestnut Hill, Philadelphia

A TABLET of brass and oak has been placed in the Church of the Messiah, Glens Falls, N. Y., by the altar guild of the parish, in memory of the Rev. Fenwick Mitford Cookson, whose death occurred in February. Mr. Cookson was rector of the parish from 1881 to 1907.

IN CHRIST CHURCH, Cooperstown, N. Y., a tablet in memory of the Rev. Dr. Lord has been placed upon the south wall of the choir by Mrs. Henry C. Potter. The tablet is of white marble and was made by John H. Shipfrom the design of Ernest Flagg.

AT ST. JAMES' CHURCH, Trenton, N. J., a handsome pulpit and brass lectern have been given the church, and the building has been improved and decorated at a cost of $500.

BY THE will of the late Mrs. Effingham Nichols, St. Luke's Church, Metuchen, N. J., has received a legacy of $1,500. Trinity Church, Trenton, receives the residence of the late Miss Harrietta McDonough for the use of the parish.

A MEMORIAL WINDOW has lately been placed in St. John's Church, Maple Shade, N. J., as a tribute to the Rev. Richard G. Moses of Merchantville, who was the founder of the mission.

TWO CHANCEL CHAIRS have been presented to Pohick Church, Fairfax county, diocese of Virginia, by Mrs. Harrison, vice-regent for Pennsylvania of the Mount Vernon Ladies' Association. This is the church in which George Washington worshipped and of which he was a vestryman. The chairs are exact reproductions of those used in one of the Colonial churches in Philadelphia. On the pews have been placed some of the old initial letters of the original pew-holders, such as Washington, Mason, and Fairfax.

A MEMORIAL WINDOW to Judge and Mrs. John W. Bell is to be placed in St. Stephen's Church, Culpepper, Va. (the Rev. J. W. Ware, rector).

AT ST. JAMES' CHURCH, Leesburg, Va., a handsome memorial window has been unveiled to the memory of Mary Odin Rogers. The design is one of a cross rising out of a field of Easter lilies.

DURING the past week the Rev. C. W. Robinson, president of St. Martin's College for Destitute Boys, received a gift of $1,000 towards the reduction of the debt, which now remains $1,800. The Rev. Mr. Robinson has secured for the building and maintenance of the institution during the three years of its existence the sum of $54,000.

ST. ANDREW'S CHURCH, Cleveland, has received the gift of a handsome brass missal stand. Plans are now being prepared for the enlargement of the chancel during the summer.

FIRST CONVOCATION OF MISSIONARY DISTRICT OF WYOMING.

THE FIRST annual Convocation of the newly constituted district of Wyoming began its sessions in St. Matthew's Cathedral, Laramie, on April 29th, with a meeting in behalf of the work of the Woman's Auxiliary, Bishop Funsten presiding. The various parishes and missions pledged $150 for the ensuing year.

Thursday morning the Convocation began with a celebration of the Holy Communion at 7:30, and at 10 o'clock the Bishop read his first annual address. He passed in review the possibilities to be found in this new and growing state, speaking with regret that Dr. Reese had been compelled to decline his election to the Wyoming episcopate and also mentioning his own undertaking of the work in addition to his already arduous labors in Idaho. The Bishop expressed himself as willing to do everything he can for the Church in Wyoming. After paying a tribute to the pioneer Bishops, he touched on the material progress made in the dioeese, and ended his address by appealing to the clergy to take an optimistic view of things, not to despise the day of small beginnings, remembering that they were laying the foundation of the Church in a state destined to have a great and rapid growth. The Bishop followed his address by a talk *ad clerum*, assuring them of his sympathy and support in anything that concerned them or their work.

An organization was effected with the Rev. D. W. Thornberry of Rawlins as secretary. The Bishop chose the canons of the diocese of Washington as those to be followed in Wyoming. Trustees were chosen who shall hold the title to Church property in the state, they being the Rev. Dr. Rafter of Cheyenne for a four-year term, Dean Bode of Laramie for two years, the Hon. Seden Taliaferro of Rock Springs for three years and Mr. F. S. Burrage of Laramie for one year. The events of the day culminated in an inspiring missionary meeting held in the Cathedral in the evening, with addresses by the Bishop, Mr. Thornberry, and the Indian priest, tne Rev. Sherman Coolidge.

At the final sessions on Friday morning there were conferences on Sunday school work and on work in new communities; reports of committees were also heard and notably interesting was that on the state of the Church, which reported "progress all along the line." Delegates were also chosen to represent the district at the next meeting of the Sixth Missionary Department—for the clergy, Dean Bode of Laramie, and the Rev. Messrs. R. L. Harris of Cheyenne, Sherman Coolidge of Fort Washakie, and John Roberts of Wind River; for the laity, Messrs. Gustave Jensen, A. E. Roedel, Frank Gunnell, and F. S. Burrage. Laramie was also fixed upon as the place of meeting for the next convocation, the time to be approximately the same as this year. The convocation then came to a close after a most helpful series of meetings. Every clergyman in the state but one was present, and there were laymen and women from a number of parishes and missions.

NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

ST. PAUL'S PARISH, Lansing, Mich., is soon to build a new church edifice at a cost of $40,000. The architecture will be Old English style, and it will be constructed of gray Bedford stone, both in the interior and exterior. The church will be 45 feet wide and 135 feet deep. The main entrance will be on Ottawa Street with an entrance to the chapel on Seymour Street. The square tower will be 80 feet in height and will be arranged for a chime of bells. The large window directly over the entrance will be a memorial to the late rector, the Rev. George A. Robson. The window is 37 feet high and 24 feet wide. The roof timbers will show in the interior and will be in natural finish. The floors will be of reinforced concrete. The chancel floor will be of marble and mosaic and the aisles of the same. The height of the interior is 50 feet. The main part of the church is supported by columns, one story high, with the aisles outside of the columns. The seating capacity is about 700. The light for the nave of the church comes from windows twenty-four feet above the floor. A morning chapel, seating fifty-five, with outside entrance, is located on the first floor at the

northwest corner. At the northeast corner is the rector's study, opening from the ambulatory. The Sunday school room is in the basement beneath the nave, with class rooms, six in all, beneath the transepts and chapel.

GROUND was broken on Monday, May 4th, for the new St. James' Church, Batavia, N. Y. (the Rev. Alfred Brittain, rector), in the presence of the vestry and a number of parishioners. The rector held a short service and turned the first sod. The members of the vestry and Judge North each then turned a spadeful of earth. The vestry has awarded the contract for heating and ventilating the new church.

THE NEW PARISH HOUSE of St. George's Church, Flushing, L. I., was opened with appropriate ceremonies on Friday evening, May 8th. The building is of stone construction, two stories in height, and the style harmonizes with the church, which it adjoins. It is a fine addition to the parish buildings and cost about $40,000.

THE WORK of building St. John's Cathedral, Denver, will commence this month. Men are now preparing the ground and hauling materials. The massive foundations, laid over a year ago, are being uncovered.

THE ENTIRE debt of St. Barnabas' Church, Denver, has been raised and the church nicely decorated. The Bishop consecrated it on Easter morning.

A FRIEND of Trinity Memoral parish, Denver, Colo., has given a check for $11,500, and a new church will soon be built.

THE LOCATION of St. George's Church, Rumson Hills, N. J., has been very unfavorable to good work. Mrs. William Everard Strong, widow of one of the founders of the parish, has now determined to carry out a plan of his, and has begun the erection of a handsome stone memorial church, near Seabright, on the Rumson side of the Shrewsbury river. The work will probably be completed this summer. The church is of New England granite, of early English style, and will cost $40,000. The old church will be demolished and the site sold, the money to be the nucleus of an endowment fund for the new parish. The new church will enable the parish to get into closer contact with the life of the people of the place and better fulfil its mission.

CLIFTON CHURCH, Overwharton parish, Stafford county, Va., has been extensively improved and is now one of the most attractive in appearance of the country churches in the diocese. A tower, surmounted by a cross, has been built at the southeastern corner, and the interior has been renovated and beautified. The Rev. E. B. Burwell is the rector.

BY THE recent death of Rufus West, St. James' parish, Long Branch, N. J., receives a legacy of $14,000, to be used in the erection of a chapel at Oceanport. The site is unfavorable, however, and unless the terms of the will can be modified or more liberally construed, it may be necessary to decline the legacy.

THE LAYING of the cornerstone of the new chapel being erected at "Belgravia" (Raspeburg), Md., to be calld St. Matthias', will be held on Friday, May 15th. The stone will be laid by the Rev. Hobart Smith, Archdeacon of Towson. An address will be delivered by the Rev. Romilly F. Humphries, rector of St. Peter's Church.

THE Church of the Holy Comforter, Rahway, N. J., has just secured a new pipe organ and a pulpit. It has also just received a legacy of $1,000.

THE PARISH HOUSE of the Church of the Heavenly Rest, Plainfield, N. J., has been renovated and the interior of the church redecorated.

AT GARWOOD, N. J., a sum has been raised which is half the amount needed for the building of a church, and as soon as building conditions are more favorable the work will be commenced.

OF ESPECIAL INTEREST TO MEN.

THE ANNUAL meeting of the Churchman's League of Washington was held Tuesday evening, May 6th, at the Highlands, and 148 members were present. President Singleton, who has presided over the league for the past two years, made a brief address suitable to the occasion and spoke feelingly of the late Bishop Satterlee. The annual election of officers next occurred, and the secretary was instructed to cast a unanimous ballot for the following: President, Admiral Endicott; Vice-President, T. F. Looker; secretary, J. L. Johns; Treasurer, H. L. Rust; four members to act as Executive Committee with the officers, as follows: Rev. Messrs. J. H. W. Blake, J. H. Nelms, C. S. Abbott, Jr., and Mr. E. M. Waters.

THE MEN'S CLUB of Ozone Park, largely composed of persons connected with Epiphany parish, held its annual dinner in the parish house April 30th. Addresses were made by the Rev. Dr. Crockett, former rector of Epiphany Church and organizer of the club, the Rev. John W. Burras, present rector, Assemblyman De Groot, and Assistant District Attorney Robert H. Roy.

THE CHURCH CLUBS of Rochester, N. Y., held a meeting a few days ago to discuss the formation of a central organization. After discussion, it was decided to call a general meeting of all the clubs of the city and take steps to effect the object of the meeting.

THE CENTRAL committee of the Men's Parish Clubs of Brooklyn held its second annual dinner on Wednesday evening, May 6th, in St. Mary's parish hall, Brooklyn. Seventy Churchmen, including representatives of twenty men's clubs and rectors of several churches, sat down to dinner. The men were addressed by the Bishop; Dr. Dowling, rector of St. James' Church; and Professor T. Franklin Russell, Dean of the New York Law School. The Bishop spoke about proper citizenship. Dr. Dowling urged oneness of purpose for men's clubs, and Professor Russell took as his theme "The Triumph of the Truth."

THE CHURCHMAN'S LEAGUE of Troy and vicinity held a session of unusual interest at the Farnam Institute. Before the business meeting the Rev. Dr. B. W. R. Tayler of St. George's Church, Schenectady, read a paper on "A Terra Incognito, or an Unknown Land." He referred to British Guiana, South America. He was born in that country, the son of a celebrated missionary, and for years was an active mission worker in the country of which he spoke. "The Promotion of Better Fraternal Relations Among Churchmen of Troy and Vicinity" was discussed. The speakers were Mr. Lewis of the Church of the Holy Cross, Mr. Mann of St. Paul's Church, Professor Ames of St. John's, and Mr. Finley of St. Barnabas' Church. "How to Increase Their Usefulness as Members of the Church" was taken up by Mr. Tabor of Christ Church, Mr. Hutchinson of Trinity Church, and Mr. Willis of St. Luke's Church. The latter part of the session was devoted to a discussion on "The Objects of the League." It was decided to hold the next meeting in St. John's Church, Cohoes.

THE CHURCH CLUB of the diocese of Newark had its first public dinner on Monday evening, May 4th. Mr. Hamilton W. Mabie presided. Bishop Lines, the United States Commissioner of Immigration at Ellis Island, Mr. Watchorn, and others responded to the toasts. A number of clergy were present as invited guests.

ON THURSDAY evening, May 7th, 300 members of the Men's Guild of St. Timothy's Church, Roxborough, Philadelphia, held their annual dinner in the parish house. Edwin J. Cattell delivered an address on "The Dawn of a Brighter Day."

A LAYWORKERS' CONFERENCE of the diocese of Maryland is to be held in St. Peter's parish house on Thursday, May 14th. A speech will be made by Mr. Eugene M. Camp, president of the Church Laymen's Union, to be followed by a general conference on a variety of subjects of interest to laymen.

MR. ROBERT H. GARDINER, president of the Brotherhood of St. Andrew, who was in St. Louis as a delegate to the Conference of Church Clubs, addressed a large gathering of Brotherhood and other men of the congregation of St. George's chapel on May 5th.

SESSION OF THE LITCHFIELD (CONN.) ARCHDEACONRY.

THE SPRING MEETING of the Litchfield Archdeaconry was held at St. Andrew's, Kent (the Rev. George H. Smith, rector), on May 5th and 6th. An essay was read by the Rev. Jacob A. Biddle on "The Church and Her Critics." Mr. Biddle is about to retire, in impaired health, from the rectorship (after only brief service) of All Saints', New Milford. The book review was by Dr. Humphrey, on Dr. Newman's work on the failure of Protestantism. The Archdeaconry was entertained at supper on Tuesday at the Kent School.

On Wednesday at the Holy Communion the sermon was by the Rev. Frederick H. Sill, O.H.C., principal of Kent School. It was based on the reply of the risen Lord to St. Peter as to the vocation of St. John. The latter was taken as a type or model for the American Church. St. John's was a waiting vocation: "If I will that he tarry." Other apostles had their work very clearly laid down. St. John was to be the leader in the first great crisis. He had three fundamental principles which seem to have developed from his three great temptations. He was unworldly, charitable, and true to the faith. The preacher avoided using terms such as "portion," "branch," "communion," etc., and maintained that there could be but one body, one life, one fellowship. The question as to whether he and the priests before him were in the Body of Christ, priests of the Catholic Church, was no more an open question than the articles of the Creed. We can study the evidence, but not question the actual facts. To seek elsewhere any fellowship that would involve a denial of any of the sacraments, to submit to a re-confirmation or re-ordination was a distinct form of sacrilege, a denial of birthright. There was no occasion at the present time to be concerned as to distinct policies legislated upon, as it is impossible to see just what great vocation God has in store for us. St. John was not alarmed in the presence of a seeming dissolution, both in national life and faith, but went on calmly preaching his message of love and maintaining the true doctrine of the Incarnation. There are abundant signs that a great vocation is awaiting us. Emigration from Roman Catholic countries is diminishing rapidly, while from non-Christian or decadent Christian lands, steadily increasing. Protestantism is no longer satisfying men and is on the wane. We hold Catholic Faith and Order, in trust, and if the trust is administered with evangelical love we shall become the centre about which men will rally. We must turn from the old temptations, from worldliness, narrow-mindedness, and uncertain faith, to the underlying principles of St. John. To compromise the treasures committed to us as stewards by any false move, would be a failure in charity. Comity in its present form is compromise, and not charity. St. John was willing to wait—yet all the

while attentive to the divine Will. Let us put aside all that might be of self-will and seek to know His will.

ILLNESS OF THE REV. R. H. PAINE.

THE ILLNESS of the Rev. Robert H. Paine, rector of Mt. Calvary Church, Baltimore, continues to be grave. Father Paine broke down on April 2nd, since which he has been seriously ill. There is said to be heart disease together with other complications.

GAMBLING IN THE PHILIPPINES DENOUNCED.

A SERMON preached in the Cathedral at Manila by the Rev. Mercer Green Johnston, entitled *A Covenant with Death, An Agreement with Hell*, has been published in pamphlet form. It appears from this sermon, if the facts be correctly stated, that a certain cock-pit provided in Manila for cock-fighting, especially in connection with a recent carnival, is practically a gambling house "run by a professional gambler, not for sport, but for the rake-off on the gambling." Mr. Johnston declares that the place is controlled by the Carnival Association, of which the Governor-General is the honorary president, and of which the president is an American commissioner, the vice-president is an American judge, and the secretary an American postmaster. He denounces the matter in vigorous language, and a supplementary statement after the carnival was over states that his protest, with many other protests that were made, was of no avail and that the cock-fight and its accompanying gambling occurred as advertised. He states, too, that those who patronized it were for the most part American and Chinese rather than Filipinos.

WORK OF NEW JERSEY SUNDAY-SCHOOL COMMISSION.

REORGANIZED, with the Rev. E. Vicars Stevenson of Plainfield as president and the Rev. Henry Hale Sleeper, Ph.D., as secretary, the New Jersey Sunday School Commission has made a thorough investigation of Sunday school methods and literature and has recommended various courses of instruction and books and lesson-helps for teachers and pupils. A public meeting, with Mr. George C. Thomas of Philadelphia as the principal speaker, has also done much to arouse diocesan interest in the subject of Sunday school work, and the appointment of the Rev. Thomas A. Conover on the teaching staff of the Summer School of Methods maintained at Asbury Park by the New Jersey Sunday School Association has had considerable influence and has led to a change of lesson outlines in the recommendations of the Association to the Sunday schools of the state. The Commission is now endeavoring to secure the employment of a diocesan field secretary to visit the parishes and missions, study local needs, and recommend methods adapted to meet them. An effort has also been made to form Sunday school associations at convenient points in the diocese for mutual conference and for lectures by specialists. Such an association, formed in Elizabeth, has already done good work.

SESSIONS OF THE ARCHDEACONRIES.

LONG ISLAND.—The annual meeting of the Archdeaconry of Suffolk county was held in St. James' Church, Huntington, May 6th, Archdeacon Holden presiding. The reports submitted showed the archdeaconry to be in a good spiritual and financial condition. A resolution was adopted, commending Governor Hughes for his stand in the race-track gambling matter. The following officers were chosen: Rev. W. L. Holden, Archdeacon; Rev. Dan Marvin of Setauket, secretary; James W. Eaton, treasurer. The next meeting will be held at Northport, October 6th.

PITTSBURGH.—The Archdeaconry of Pittsburgh held its spring session on May 8th, at St. Thomas' Memorial Church, Oakmont. There were twenty-four members in attendance. The Rev. Mr. Montgomery, a Presbyterian minister of Oakmont, was also a visitor. A portion of the morning was devoted to a business session. The report of the Archdeacon and treasurer showed a slight increase in offerings for diocesan missions. The Rev. Dr. Ward of St. Peter's Church, Pittsburgh, read an excellent paper on "The New Theology." The afternoon was taken up with reports from missions and parishes, by the Rev. Messrs. Taylor, Rosenmuller, Pickells, and Beekman.

DESTROYED BY CYCLONE.

THE DESTRUCTIVE cyclone which visited Amite, La., on April 24th, resulting in much loss of life and destruction of property, destroyed our own Church of the Incarnation with the exception of the chancel. The extent of the loss is shown in the accompanying illustration. The fact that members of the mission have so largely lost their homes or other possessions as well makes it necessary for outside assistance to be given to replace what has thus been lost. The mission is in charge of the Rev. J. W. Bleker, who serves it from Hammond, La. Those willing to assist may send contributions to the treasurer of the diocese, Mr. Edwin Belknap, 503 Morris Bldg., New Orleans, La.

CHURCH WRECKED BY CYCLONE—CHURCH OF THE INCARNATION, AMITE, LA.

NEW MISSIONS IN NEW JERSEY.

THE CHURCH OF THE ASCENSION, Atlantic City, now has a staff of five clergy and has added to its work a promising mission at the lighthouse, known as the Chapel of the Good Shepherd. The new parish hall, recently completed and dedicated, is largely for the use of the men of the place. It contains a chapel, residence rooms for the priest in charge, and a large assembly hall for the Men's Guild.

ANOTHER mission for colored people has been started, the fifth begun within the last half dozen years. The new work is at Red Bank, and is in charge of the Rev. August E. Jensen, priest in charge of St. Augustine's, Osborn Park.

THE REV. PERCIVAL W. WOOD, who has succeeded the Rev. R. W. Trenbath in charge of the Associate Mission at Trenton, now reports twenty-four missions in the care of the clergy staff. Mr. Wood has the assistance of Mr. Charles E. Gummere of Trenton, who will act as treasurer of the mission.

THE RECTOR of St. Thomas' Church, Glassboro, the Rev. M. Dubell, has lately opened a mission chapel at Pitman Grove. St. Mary's Church, Haddon Heights, under the charge of the Rev. Dr. Gummey of Haddonfield, is also about to erect a chapel.

A TRIBUTE TO BISHOP WHITAKER.

SUNDAY, May 10th, was the seventy-eighth anniversary of the birth of Bishop Whitaker. As usual upon such occasions he was performing duties, confirming a large class and preaching at St. George's, Richmond. Despite his advanced years and the serious illness which confined him to his home for several weeks, following the last General Convention, he is still possessed of all his remarkable mental vigor and is apparently in as good physical health as he was when he went as assistant to Bishop Stevens, whom he succeeded in 1887. He was born in New Salem, Mass., May 10, 1830, ordained in 1863, and consecrated Missionary Bishop of Nevada in 1869. He was Assistant Bishop of Pennsylvania from 1886 to 1887. The following words of appreciation are taken from one of Philadelphia's leading daily papers: "Bishop Whitaker, as a man, a citizen, and a Churchman has won the esteem of persons of all religious denominations in this city. His life and character are both marked by a simplicity that makes him at all times easily approached and inspires the confidence and affection of all who are brought into contact with him. His firm, kindly, and tactful manner in presiding at the annual convention of the diocese this past week in the Church of St. Luke and the Epiphany called forth general expressions of admiration, and at the conclusion of the sessions he was tendered a vote of thanks."

CLERGYMEN'S RETIRING FUND SOCIETY.

THE SEMI-ANNUL meeting of the directors of the Clergymen's Retiring Fund Society was held at the Church Missions House, New York, on May 8th, the Bishop of Long Island in the chair. Mr. Elihu Chauncey presented the treasurer's report, which showed the receipts to have been $23,422.71 and $16,974.46 paid out in annuities. Other facts, brought out in the report of the Rev. Dr. Henry Anstice, financial secretary, were, that the rate of annuity for several years has been 27 per cent. on the amount which each member has paid into the treasury, so that as the society begins to pay at the age of 60, by the time a man is 64 he will have received back more than all he has contributed with the further prospect of eleven and a half years more of regular annuity according to the "expectation of life" as given in the American table of mortality; so that in every case, if the annuitant attain the average age, he will have received more than four times the amount paid in, which is equivalent to 300 per cent. on his investment. There are now on the

society's retired list twenty-two members who have been receiving annuities for from sixteen to twenty-five years each, and some of the annuitants receive upward of $300. The capital fund has now increased to $271,402.10.

PENNSYLVANIA SUNDAY-SCHOOL OFFERING FOR MISSIONS.

MORE THAN 1,000 children, representing ninety-eight Sunday schools of the diocese, filled the Memorial Church of the Advocate, Philadelphia, on Saturday afternoon, May 9th, to hear the report of their Lenten offerings for missions. Bishop Whitaker presided. The amount reported from the schools present was $34,116.76, being $2,000 more than last year and with about forty schools yet to be heard from. The offerings from some of the schools were worthy of note: Holy Apostles', $11,725.24; Gloria Dei, $1,800.50; Chapel of the Holy Communion, $1,730.28; Church of the Saviour, $1,094.74; Incarnation, $876.49; St. Peter's, Germantown, $718.84; St. Matthew's, $616.20; St. Paul's, Cheltenham, $543; Prince of Peace, $516.65; Chapel of the Mediator, $480.78; Covenant, $400; St. Asaph's, Bala, $400; Trinity, Coatesville, $379.12; St. Matthias', $371.10; St. Paul's, Chester, $371; Home of the Merciful Saviour for Crippled Children, $306.

NEW ENGLAND CONVENTION OF THE B. S. A.

THE TWENTIETH annual convention of the Brotherhood of St. Andrew in New England began at Pawtucket, R. I., on the evening of May 8th and continued through Saturday and Sunday. On Saturday morning there was Holy Communion at St. Paul's Church (the Rev. Marion Law, rector) and this service was well attended. Following came an address of welcome by the Rev. Mr. Law. The business session included the reading of reports by the secretary of the New England Local Assembly, the treasurer of the same body, and others. The election of officers followed.

At the general conference on the Junior Brotherhood there were addresses by Hubert Carleton, who acted as chairman; by Albert Gindy of St. John's Junior Chapter, North Adams, Mass., who spoke of "The Boy in His Meetings"; by Robert Johnson of St. Paul's Junior Chapter, Pawtucket, R. I., on "In the Boys' Club"; by Samuel Hood of St. Stephen's Junior Chapter, Lynn, Mass., on "In the Sunday School"; by Charles R. Walker, Jr., of St. Paul's Junior Chapter, Concord, N. H., on "In Church Attendance." Mr. Carleton made the final address, after which there was a general discussion, during which many enlightening views were expressed. At the afternoon session, John E. Bolan of the National Council for Rhode Island presided. The general subject considered was "Our Work Outside the Parish," and those who took part were H. S. Bowen of Our Saviour Chapter of Longwood, Mass., on "Hotel Work"; J. G. Dolbel of St. James' Chapter, Providence, on "Visiting"; William H. Hough of St. Paul's Chapter, New Haven, Conn., on "In Institutions," and W. Blair Roberts of Berkeley Divinity School Chapter of Middletown, Conn., on "In Missions."

Following a praise service came another conference with Frederick W. Dallinger, first vice-president of the Boston Local Assembly, as chairman. "Our Work Within the Parish" was the theme taken up. Those who spoke on different phases of the topic were Thomas W. Brooks, Jr., of St. Stephen's Chapter, Lynn, Mass., on "Parish Clubs"; Dr. Calvin G. Page of St. Paul's Chapter, Boston, on "Men's Communions"; H. W. Coley, Jr., of St. Matthew's Chapter, Worcester, Mass., on "Confirmation Campaigns"; and the Rev. Stanton H. King of St. John's Chapter, Charlestown, Mass., on "Bible Classes." That same evening there was preparation for corporate Communion, conducted by the Rev. Harry E. Robbins of St. James' Church, New Bedford.

The Sunday services began with corporate Communion, with the Rev. Marion Law as celebrant and the Rev. H. E. Robbins assistant. At 11 o'clock there was Morning Prayer with an anniversary sermon by the Rev. Mr. Robbins. In the afternoon there was a general conference on "Our Preparation for Work"—first "As Individuals," by Edward S. Hale of Harvard University Chapter, Cambridge; "As Chapters," by G. Frank Shelby, New York district secretary of the Brotherhood; and "As a National Brotherhood," by Robert H. Gardiner, president of the national body. In the evening there was a public service with addresses on the general subject of "The Worker." President Gardiner treated the subject from the standpoint of "His Vision," and the Rev. William Howard Falkner of St. Paul's Church, Boston, from the view-point of "The Source of His Power."

"RING OUT THE OLD; RING IN THE NEW."

THE CENTURY-OLD chimes of Christ Church, Baltimore, are to be replaced by a new set. The old bells will ring for the last time on May 31st. The new bells will be cast at the McShane foundry, and the metal of the old ones will be used in the casting. There will be ten in the new set, and they will be operated in the modern way, by levers and keyboard. The old bells were brought from England in 1804. They were originally hung in the tower of the old Christ Church at Baltimore and Front Streets. In 1836 they were hung in the new Christ Church at Gay and Fayette Streets, now known as the "Church of the Messiah." In 1872, when the present Christ Church was built, the old bells were moved again. The new chimes are the gift of Mrs. William F. Cochran, Jr., as a memorial to her parents, Mr. and Mrs. Lorraine Gill, and her brother, Lorraine Gill.

TENT WORK IN MARYLAND.

AN IMPETUS has been given to the forward work of the Church in Maryland by the introduction of tent services. A notable example is found in the organization of the new St. Margaret's congregation. Less than one year ago no Church services had ever been held in that community. In June, 1907, a tent was pitched, in December of the same year the first service was held in a commodious brick church, erected upon the same lot. To-day there is a congregation of fifty communicants and a four-months'-old Sunday school of seventy-six children. Encouraged by such results, another work of the same character has been begun at Irvington, Baltimore, and already it bids fair to follow in the steps of its predecessor.

ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

IN CONNECTION with the "Diamond Jubilee" of the Missionary College of St. Augustine, Canterbury, England, which falls this year, an appeal is being made for funds to enlarge the scope of this college. The appeal is made to those throughout the world who are interested in this renowned college, which has been so large a factor in the missionary movement in the Church of England during the past century, to raise not less than £5,000 for the following purposes:

1. To take into use, and to fit up for the accommodation of eight additional students, the Monastery House (the old Cemetery Gateway) hitherto leased by the college, without involving the college in loss of income.

2. To wipe out the debt which still remains on the Reconstruction Fund, by which necessary improvements were recently carried out in the present buildings.

Any who may be interested, may obtain further information from the warden, the Rev. J. O. F. Murray, D.D.

HOW SHALL IOWA OBTAIN ADDITIONAL EPISCOPAL SUPERVISION.

BISHOP MORRISON has sent a letter to the diocese in which he asks for a large and representative attendance at the forthcoming diocesan convention. A pressing matter that he will then raise is the question of additional episcopal supervision. He tells of the episcopal work within the diocese which makes it impossible for the Bishop to give attention to anything more than the routine work, which requires all his time and strength. There are not days enough in the year for all that might be done, that ought to be done. The Bishop is compelled to let the annual visitation for Confirmation suffice, unless the case is most urgent. Reciting these difficulties, with the fact of the great territorial extent of the diocese, he says:

"We ought to face the situation at once and make up our minds what is to be done. Shall we be ready at the next General Convention to divide the diocese, or shall we provide for a Coadjutor at an early date? What does the diocese think ought to be done? What effort will the diocese make, not merely to relieve the present Bishop, but for sake of the work, to improve the situation for all time?

"I do not propose at this convention to ask for a Coadjutor. I want to know the mind of the diocese. I want the convention, if the diocese thinks a Coadjutor the remedy, to take some steps toward providing the means for the support of another Bishop. I trust that every parish and mission will be represented in the convention, which meets at Keokuk, May 19th, and that we may have a frank expression of the sentiment of the whole diocese."

BISHOP ROBINSON IN NEVADA.

BISHOP ROBINSON, with Mrs. Robinson and accompanied also by the Bishop of Salt Lake, reached his new jurisdiction at Elko on the afternoon of April 24th, where five of the Nevada clergy had gathered to welcome their father in God. The Bishop confirmed his first class within the district on that evening. It consisted of twelve, including the Circuit Judge, with his wife; a leading lawyer, a young girl who had come 52 miles for the purpose, and a woman who had driven 35 miles and who had been nearly killed by a runaway on the trip. Next morning the

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Bishop held an ordination, advancing the Rev. H. E. Henriques to the priesthood. He reached Reno, which will be the see city, at an early hour on Sunday morning, preaching and confirming a class in the church at that point in the morning and at Sparks in the evening. By Tuesday the Bishop of Sacramento had joined the two Bishops at Reno and the three Bishops were tendered a reception in the evening. The Bishop started upon visitations shortly after, being at Carson on the following Sunday.

THE CASE OF ST. ELISABETH'S, PHILADELPHIA.

THE CLERGY of St. Elisabeth's Church, Philadelphia—the Rev. Fathers McGarvey, Cowl, Hayward, and McClellan—presented jointly last week their resignations, to take effect after the High Celebration of last Sunday. At that service all the clergy named were present, Father McClellan preaching the sermon. No statement on behalf of the clergy was made during the service, but at its conclusion there was circulated a printed and signed statement of the four clergy, attributing their present attitude to what they style the "open pulpit canon," which they assert, "has demonstrated that their estimate of the Episcopal Church was a mistaken one, and that their love and trust were misplaced." They append a note of "Farewell" to their former parishioners, in which they observe that the "Episcopal Church" "has demonstrated herself to be, . . . as most of her members regard her, a Protestant Church." They declare that "there is but one course open to us as honest men; we must relinquish the charge of St. Elisabeth's, and lay down altogether the ministry of the Episcopal Church. This we have done."

The rector's warden of St. Elisabeth's, Mr. Samuel P. Woodward, has resigned, and it is stated that with a sister and a niece he will enter the Roman communion. It is felt that few other parishioners will withdraw their allegiance from the parish, whose services will be continued unchanged. Next Sunday the Rev. C. S. Hutchinson will preach in the morning and the Rev. Dr. Mortimer in the evening. Many offers of assistance have been made to the parish, its affairs are well in hand, and speedy recovery from any ill effects of the present sad incident is anticipated.

The retiring clergy have taken a house at Rehoboth Beach, Del., where they will reside for the present.

DEATH OF THE REV. DR. LOU BURKE.

THE REV. DR. LOU BURKE, rector of Calvary Church, Yates Center, Kan., entered into rest on April 30th. He was born on a farm near Crawfordsville, Ind., March 24, 1858. His early education was obtained from the country schools. He attended the Central Normal College at Ladoga, Ind., and afterwards spent several years teaching. His parents were Dunkards; he was baptized a Dunkard. Later he became a member of the Christian (Campbellite) Church.

About 1880 he became acquainted with the claims of the Church. After studying her history, faith, and practice, he entered, and soon became a candidate for Orders. Soon he entered Nashotah House, from which he was graduated in 1892. He was ordered deacon at Nashotah May 26, 1891, by Bishop Knickerbacker, and priest on Trinity Sunday, 1892, in All Saints' Cathedral, Milwaukee, by Bishop Nicholson. While a theological student, he acted as minister in charge of Rochester, Ind., and after ordination to the priesthood was rector at Beaver Dam, Wis. Soon after he became rector of St. James' Church, South Bend, Ind., and also had charge of St. Paul's Church at Mishawaka, Ind. In the latter part of 1898 he became rector of St. James' Church, Vincennes, Ind., and while there held the chair of Ethics and Philosophy in Vincennes University. He resigned from that position in 1902 and went to Topeka and had charge of several churches in that city. He was sent by Bishop Millspaugh to Yates Center, Eldorado, and Eureka.

The funeral services were held from Calvary Church, at 3:30, May 1st, conducted by the Rev. Albert Watkins, rector of St. Andrew's Church at Fort Scott. The body was taken to South Bend, Ind., where final services were held Monday, May 4th, in St. James' Church. Interment was made in Riverview cemetery.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Priest's Decade of Service Recognized—Meeting of the Clericus.

IN HONOR of the tenth anniversary of the Rev. George L. Richardson's rectorate of the Church of the Messiah, Glens Falls, a reception was tendered to him and he was presented with a purse of gold.

AT THE meeting of the Clericus, held at Trinity rectory, Lansingburgh, the Rev. Paul Birdsall read an able paper on "The Clergy in Politics and the Politics of the Times."

A HOME COMFORT

The merits of Borden's Peerless Brand Evaporated Milk (unsweetened) are convenience, economy, purity. Use it in all recipes calling for milk or cream. In this product the natural milk flavor is retained. Suitable for fruits, cereals, tea, and coffee.

"USELESS FOOD"

Ten Per Cent. of the Average Income is Squandered on Useless Food, Says Professor Bailey, of Kansas University

It is one of the unmistakable signs of a wider dissemination of food knowledge that more people are asking questions about food than ever before. Time was when the average person consulted only his palate when it came to the question of what to eat. He simply asked himself, "Does it taste good? Will it tickle my palate?" Nowadays nine out of ten persons are apt to ask concerning a food, "Is it nutritious? Has it any muscle-making or brain-building material in it? Is it pure? Is it clean?"

It is true that many foods have no other claim upon popular favor than that they please the palate. They possess no nutritive value whatever. But it is also true that a food product that hopes to become a world-wide staple nowadays must appeal not only to the palate, but to the popular knowledge of dietetics.

In his book on sanitary and applied chemistry, Professor Bailey, of Kansas University, says that at least 10 per cent. of the incomes of both the poor and the well-to-do is squandered upon useless foods; that is, foods that afford very little nutrition. Without doubt the greatest amount of body-building material in smallest bulk, in the most digestible form and at lowest cost is found in Shredded Whole Wheat. In this product, which may be obtained of any grocer, we have all the tissue-building, bone-making elements in the whole wheat made digestible by steam-cooking, shredding and baking. Every particle of nutriment in it is taken up and digested by the most delicate stomach. It contains more real nutriment than beef or eggs. When properly served it has the advantage of being both palatable and nutritious. The biscuit should always be thoroughly heated in an oven before serving. It is delicious for breakfast with milk or cream, or for any meal with fresh berries and cream. It is certainly a pleasant surprise to the stomach after eating greasy meats and soggy pastries.

MAKING LINEN

A New American Triumph

Some Attic philosopher ventured the opinion that whatever men can conceive man can, soon or late, realize, and that the miracles of one day may become the commonplaces of another. Whether or not this is strictly true, there is no denying the fact that, "Soon or late," man does work out for practical use a vast number of things that were regarded at one time as "visionary," "ideal," "impossible"; and most of these reductions of the miraculous to the commonplace have been effected in the last one hundred years—almost within the memory of living man.

Perhaps one of the most remarkable of these "evolutions of wisdom" (which include the control of steam, the developments of electricity, etc.) is that now established at North Brookfield, Mass., where a thousand-year-old problem has been solved by a stubbornly inquisitive Yankee who has found out how to secure from raw flax a beautiful linen fibre ready for spinning by a process that occupies less than twelve hours' time. To those who are not acquainted with the history of linen manufacture this may seem to be a very simple and unimportant statement. They will hardly understand, therefore, why it was that, when Mr. Benjamin C. Mudge, the inventor of the process, announced his claim to be able to transfer flax into linen fiber within the limits of a working day it was at first received with incredulity by men who have been half their lives in the linen business.

The reason for that incredulity lay in the fact that for thousands of years, as far back as there is any record or tradition, it has required eleven and sixteen weeks to get flax fiber ready for spinning, and in spite of innumerable experiments to shorten the time, the same general method practiced by the early Egyptians is the one now followed in Europe, where almost all the linen yarn for fabric purposes is prepared.

The processes (mechanical and chemical) invented by Mr. Mudge are owned exclusively by the Oxford Linen Mills, a strongly-organized company that is now operating its first mill at North Brookfield, Mass., and their wonderful industrial importance can be appreciated from the fact that in one day's time they convert flax, just as it comes from the field, into a perfectly degummed and purified linen fiber ready for spinning without in the last impairing its commercial value.

The new inventions have been compared in their revolutionary character with Eli Whitney's cotton-gin, but, of course, in point of efficiency the service of the cotton-gin is immeasurably below that of which the Oxford Linen Mills' processes are capable, for they make it possible to give linen the commercial ascendancy of cotton in the volume of actual output. As linen is intrinsically superior to cotton and is infinitely preferable in almost every practical and conceivable use, a process that can insure its manufacture in quantities equal to the general demand must be regarded as one of the greatest of the inventions that are esteemed as social benefactors.

The Oxford Linen Mills expect to expand as rapidly as developing conditions warrant. It is reported that the company has orders for "Crash," "Oxolint," and "Savoil" sufficient to insure a considerable profit on the first year's output.

There are phases of the subject that we have not the space to consider here, but which are outlined by an interesting illustrated booklet issued by the Sterling Debenture Corporation, Brunswick Building, New York. Any one desiring to investigate with a view to securing a few shares in this textile industry should write, asking for booklet "No. 143." In financing the Oxford Linen Mills, the Sterling Debenture Corporation is adhering to its well-known policy of wide distribution, and no subscription for more than 100 shares will be accepted.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Church to Acquire Union Chapel at Fayette—Death of Miss Ellen Pease—Notes.

A UNION CHAPEL, called "Jerusalem Church," in Fayette, Seneca county, has long since ceased to be used by any of the denominations. The people there have appealed to the Church to take up the work. The Bishop has issued an appeal, and the opportunity will undoubtedly be embraced.

ZION CHURCH, Pierpont Manor, has lost by death a lifelong communicant and faithful worker in the person of Miss Ellen Pease, born in 1835. She was the last survivor of her family.

CHRIST CHURCH, Oswego, has given $1,450 this year for extra-parochial purposes.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Restoration of St. Andrew's, Cripple Creek.

THE INTERIOR of St. Andrew's Church, Cripple Creek, has been redecorated and other substantial repairs made to the property.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Religious Education Association at Winsted—Death of Mrs. H. V. Morris.

WINSTED has the oldest local guild of the Religious Education Association, and many prominent speakers have been heard there recently. The rector of St. James' Church is president for the ensuing year.

MRS. HELEN VEDDER MORRIS, widow of the Rev. Lewis F. Morris, was found dead at the home of her son, Lewis V. Morris, in Seymour, a few days ago. Mr. Morris was for some years rector of Christ Church, Bethany.

MR. PHILIP B. STEGER, whose sixtieth wedding anniversary was chronicled last week, is *not* a resident of Hartford, but of Bridgeport, and warden of Christ Church.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Mixed Choir Disbanded at Louisville—Seeking Location for a Mission.

THE MIXED CHOIR of St. Paul's Church, Louisville, disbanded on the 1st of May. A choir of men and boys is in training, and will soon be able to assume full responsibilities for the music.

THE COMMITTEE on Church Extension in Louisville spent an afternoon in looking over the various portions of the city with a view to deciding on the most suitable place for a new mission.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Mrs. Mary E. Sayres Passes Away.

MRS. MARY E. SAYRES, widow of the Rev. S. W. Sayres, formerly rector of St. John's Church, Far Rockaway, died on April 29th at the age of 70. Funeral services were held at St. John's Church, Far Rockaway, on May 2nd, the Rev. Henry Messier officiating.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Meeting of Diocesan Sunday-School Institute.

THE FIFTH annual meeting of the Sunday School Institute of the diocese was held on May 8th at Emmanuel Church, Baltimore. Officers for the ensuing year were elected as follows: The Bishop, president *ex-officio;* the Rev. Wm. M. Dame, first vice-president; the Rev. R. S. Coupland, second vice-president; Mr. William Magee, secretary; Mr. William E. Bonn, treasurer. In the afternoon a conference on the report of the General Convention on Sunday school work was held. "Practical Principles for Teachers" was the subject of the address at the evening session by the Rev. F. C. Lauderburn of New York.

STYLE 33 M

What would the piano amount to if there were no music specially composed and arranged for it? The reed organ without a literature adapted to its peculiarities is even more impotent. Without such a literature, its peculiar charm is seldom discovered. With it, the reed organ becomes one of the most fascinating instruments ever invented, a veritable two handed orchestra, with which any player can render the works of the great masters with impressive effect. If you have a

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MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Presentation to William Alden Paull.

ONE OF THE enjoyable features of the choir festival held at the Church of the Messiah, Boston, on the evening of May 6th was the presentation of a set of Robert Louis Stevensons' works to William Alden Paull, who has served faithfully and creditably as choirmaster of the parish for six years. Mr. Paull has severed his connection with the parish to accept, in the fall, the head of the music department of the Episcopal Theological School at Cambridge.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Helpful Mission Ended at La Crosse.

THE REV. E. V. SHAYLER, rector of Grace Church, Oak Park, Ill., director of the Society of St. Jude, an order of mission priests, held a mission at Christ Church, La Crosse, from April 28th to May 3d. It was most interesting and helpful and will doubtless do much for the spiritual progress of the parish.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Notes of the Coming Annual Convention.

THE ANNUAL convention of the diocese will be opened with a service in the Cathedral on Tuesday, May 19th. The Rev. B. E. Reed, rector of Grace Church, will preach the convention sermon. The annual missionary meeting will be held at the Church of the Holy Communion, on Wednesday evening, the 20th, and services under the auspices of the Brotherhood of St. Andrew will be held on the 21st at the Cathedral.

BISHOP ROBERTSON HALL, the diocesan school for girls, is to be shortly removed from its present location to the west end of the city of St. Louis. The change has long been in contemplation, and it is due to the energetic officers and members of the alumnae that it has been made possible. The Sisters of the Good Shepherd have the direction of the school, which, after reorganization, will be one of the most up-to-date in the state.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Courses of Lectures Invited on General Church Topics.

A SUB-COMMITTEE (the Rev. Elliot White, chairman) of the Diocesan Commission on Sunday Schools and Religious Instruction recently invited clergy of the diocese to pre-

Vacancies in ST. PETER'S CHOIR SCHOOL, Philadelphia

This School gives a general education, combined with musical training, to boys, in return for their services in the Choir of St. Peter's Church, thus affording them all the advantages of a select, private day school, without expense. Church instruction is a part of the curriculum. The boys receive monthly pay.

A few vacancies September 1st. Applicants should be between the ages of 8 and 12, and need not have had previous choir experience. Applications should be made in writing, before June 15th, to the REV. GEORGE G. DALAND, Headmaster, 319 Lombard Street, Philadelphia.

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pare courses of lectures upon general topics suitable for week-day or Sunday evenings in Advent and Lent in connection with special or regular Church services. A partial list of speakers and subjects includes "Science and Religion," "Sunday School Methods," and "Church Music." The list when completed will be issued by the committee, which will act as a bureau in making appointments and arrangements.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Sermon Under Christian Social Union Auspices.

THE REV. STEWART P. KEELING, rector of St. Peter's Church, Germantown, Pa., will preach under the auspices of the Christian Social Union at St. Paul's Church, Camden, on May 17th, on the subject, "The Church and the Multitude."

OHIO.

WM. A. LEONARD, D.D., Bishop.

Church of Our Saviour, Salem, to be Consecrated—Addresses at St. Paul's, Cleveland

THE SPRING MEETING of the Cleveland Convocation will be held at Salem, May 20th and 21st. The sessions will be held in the Church of Our Saviour, which will be consecrated by Bishop Leonard on Wednesday, May 20th. This is one of the old parishes of the diocese, having been founded half a century ago; the present handsome stone building was erected a number of years ago and has just been freed from debt, through the efforts of the present rector, the Rev. Otis Alexander Simpson, who has been in charge of the parish for the past five years. The Rev. Mr. Simpson is also in charge of the mission stations at Lisbon and Alliance.

ON THE first three Sunday evenings in May the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, Cleveland, is delivering a series of addresses on the general subject, "Christ's Teachings Regarding Wealth," based upon the "Parable of the Talents."

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Sixty-Second Anniversary of St. James the Less, Philadelphia — The Mary Helen Ritchie Memorial Prize—The Work of a Thief—Bishop Entertains Distinguished Guests.

A SERIES of services and parochial festivities marked the celebration of the sixty-second anniversary of the Church of St. James-the-Less, Philadelphia, last week.

THE HONORING OI character, in the founding of the Mary Helen Ritchie memorial prize at Bryn Mawr college is an event worthy of note. Miss Ritchie, whose sad death by accident occurred in 1906, was the daughter of the late Rev. Robert Ritchie, D.D., and was for five years secretary of the college. She was possessed of qualities of temper and moral strength that won the respect of her associates. The prize offered is awarded to the member of the senior class believing "to have shown to the highest degree throughout her four years in college the qualities of joyousness, high courage, fortitude, and faithfulness."

A THIEF came into the Church of St. Luke and the Epiphany during the collation on the first day of the convention and took a white embroidered stole and a Bible and number of sermon from the bag of the Rev. Dr. H. L. Duhring, who was the special preacher at the morning's service of the opening of the convention.

AMBASSADOR AND MRS. BRYCE have been the guests of the Bishop and his wife during the past week—the Ambassador being one of the speakers at the centennial of the Pennsylvania Bible Society held at the Academy of Music Thursday night, May 7th.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Anniversary of the Church Home at Charleston.

THE CHURCH HOME, Charleston, observed its fifty-seventh anniversary on May 1st. Encouraging reports were made at the business meeting of the Board of Trustees, over which Bishop Guerry presided. The Rev. S. Cary Beckwith was appointed vice-president, *vice* Rev. Robert Wilson, D.D., resigned. For two years the orphanage has been in charge of Deaconess Gadsden, a graduate of St. Faith's Training School, New York, and after August 1st of this year she is to be assisted by Deaconess Wile, who is at present in Honolulu.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Memorial Tablet to William Taliaferro Ingram

A MAN of particular distinction in Murphysboro, Ill., was Dr. William Taliaferro Ingram, who passed away to his rest on the twentieth day of February, 1908. He occupied some of the most important positions in his section of the state, had organized a regiment in the Civil War and served in it as lieutenant-colonel, and had been intimately connected with every form of progress in that portion of Illinois. An appeal, unique among appeals, is issued by the leading business men of Murphysboro, reciting the interest which Dr. Ingram took in Trinity Church in that city, he having been instrumental in securing the lot on which the church now stands and having made the first efforts toward the erection of the present church building. A debt of $1,375 remains upon the building and these citizens of his town make the appeal to other citizens and to friends of Dr. Ingram wherever they may be, to raise that amount as a memorial to him, a tablet to be placed in the church recording the fact. The First National Bank, Murphysboro, Ill., will receive contributions.

HANG ON

Coffee Topers as Bad as Others

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practising physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BOY KEPT SCRATCHING

Eczema Lasted 7 Years—Face was All Raw —Skin Specialists Failed

BUT CUTICURA EFFECTED CURE

"When my little boy was six weeks old an eruption broke out on his face. I took him to a doctor, but his face kept on getting worse until it got so bad that no one could look at him. His whole face was one crust and must have been very painful. He scratched day and night until his face was raw. Then I took him to all the best specialists in skin diseases but they could not do much for him. The eczema got on his arms and legs and we could not get a night's sleep in months. I got a set of Cuticura Remedies and he felt relieved the first time I used them. I gave the Cuticura Remedies a good trial and gradually the eczema healed all up. He is now seven years old and I think the trouble will never return. Mrs. John G. Klumpp, 80 Niagara St., Newark, N. J., Oct. 17 and 22, 1907."

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Here is the kitchen garden of the north—where balmy air and rich soil produce crop upon crop of garden truck ten months of the year. No fertilizing or irrigating necessary. No killing frosts or droughts. Excellent market facilities. Ideal place for poultry and dairying. Good prices. Lands on easy terms. For particulars write

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The Young Churchman Co.

Milwaukee, Wis.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Grace Church, Casanova, Burned.

GRACE CHURCH, Casanova, was recently destroyed by fire, which originated from the burning of some refuse in the churchyard.

WASHINGTON.

Mortgage on Maryland Rectory Paid—Personal Mention.

THE MORTGAGE on the rectory of Trinity Church, Upper Marlboro, Prince George County, Md., has at last been wiped out. The original debt of $9,000 has been paid in annual instalments during the four years of the rectorship of the Rev. Francis McManus.

THE REV. T. A. JOHNSTONE, rector of St. Philip's Church, Laurel, Md., will address the Church Congress in Detroit, Mich., on "The Place of Character in Salvation."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Marriage of the Rev. George R. Brush—Geneseo District Woman's Auxiliary.

THE MARRIAGE of the Rev. George R. Brush, rector of St. Mark's Church, Newark, N. Y., with Miss Anna H. Hale, occurred at the First Presbyterian church in Orange, N. J., on the evening of April 27th. The Rev. Dr. Jesse Brush of Buffalo officiated, assisted by the pastor of the Presbyterian church in which the function was held.

THE GENESEO District of the Woman's Auxiliary of Western New York held a meeting at St. Mark's Church, Leroy, on May 1st. The Rev. Alfred Brittain made an address on "The Spiritual Side of Missions." A box was packed for Eagle, Alaska. Addresses were made by Mrs. W. L. Davis and Mrs. J. W. Denness Cooper of Rochester and by the Rev. E. P. Hart.

CANADA.

Interesting Items of News from Our Sister Church.

Diocese of Toronto.

THERE WAS a good attendance at the semi-annual meeting of the Board of the Missionary Society of the Church of England in Canada, which opened its sessions in the Synod building, Toronto, April 30th. Archbishop Sweatman was in the chair, and the Bishops of Ottawa, Niagara, Algoma, Ontario, and Huron were present. An appeal was made for the forward movement in foreign missions and also for the reunion of the divided forces of Christendom. The executive committee reported that the Rev. R. M. Milman, assistant of St. Ann's Church, had been accepted as a missionary of the society in Japan. The contributions, $102,135, being about the same as last year, an addition of $5,300 will have to be raised if the grants are to be paid in full, as additional grants were voted after the apportionments for the year had been made.—THE RESULTS of the past year's work in most of the city parishes in Toronto show reductions on the debts on many churches and in some cases the mortgages entirely paid off. Some improvements to be undertaken are a parish and clergy house for St. Thomas' Church, and a new school house for the Church of St. John the Evangelist.—THE ACCOUNTS for the Thankoffering fund for the diocese close May 15th, and the Primate, Archbishop Sweatman, desires that May 17th shall be the diocesan Thankoffering Sunday, when the congregational thankoffering shall be solemnly presented and dedicated.

SOME additions to the service were carried into effect in St. Luke's Church, Toronto, on Easter Day. The new processional cross had been carried also on Palm Sunday. The

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The Early English Colonies in America

A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON INGRAM, D.D., LORD BISHOP OF LONDON, with Additional Notes and Illustrations, delivered at the Richmond Auditorium, Virginia, October 4, 1907. Transcribed by Sadler Phillips, author of *Fulham Palace*. With a preface by the Bishop of London. Price, $2.00 net. Postage 15 cts.

This volume contains, first, the historical address in regard to his researches in American Colonial History delivered in Richmond last October by the Bishop of London, and, in much greater detail, a reprint of an abundance of documents relating to the same period which were hitherto unpublished and which were discovered among the official papers of Fulham Palace. These are edited by the Bishop's chaplain, the Rev. Sadler Phillips. There are also eight illustrations from such original documents. The book is an essential to every historical library and will be a source of interest to many a casual reader.

The Poetical Works of the Rev. H. F. Lyte, M.A., Author of "Abide with Me"

Edited, with a biographical sketch, by the Rev. JOHN APPLEYARD. Cloth, 376 pages, price, $2.00 net. Postage 15 cts.

One reading this volume will wonder that Mr. Lyte's reputation should rest so exclusively on his one hymn, "Abide With Me." This volume of his poems shows innumerable others that would seem equally entitled to fame. The volume will, no doubt, be cordially welcomed.

The Commonwealth of Man

By ROBERT AFTON HOLLAND, D.D., D.C.L. Cloth, $1.00 net. Postage 10 cts.

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"'The Commonwealth of Man' is the work of a true scholar; it is dignified, almost prophetic in tone; and in its presentation of spiritual truths, in its grand, monastic conception of existence in part and whole as one Being, it is a philosophy of life which may well be studied by all."—*Boston Transcript.*

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The Young Churchman Company
Milwaukee, Wis.

Eucharistic candles were lighted for the first time on Easter morning at the 11 o'clock service. The rector, the Rev. A. G. Hamilton Dicker (who is a son-in-law of Bishop Dunn of Quebec), referred in his sermon very pointedly to the objections which some had made to the carrying of the processional cross on Palm Sunday, and asked all those who did not approve of the new institution to accept it for a little while, after which the novelty would wear off and they would consider the addition to the service as something to make the act of worship more real. He said the use of the processional cross in the service helped to show the spirit of love, fealty, and adoration in which the Christian Deity is to be regarded. He likened the increased ritual to the formalities of a temporal court, in which convention was accepted as an indication of the subject's reverence and loyalty to the sovereign.

Diocese of Kootenay.

THE WORK of the diocese, going on under the efficient direction of Archdeacon Beer, shows a steady increase in communicants and those availing themselves of the offices of the Church. There is a Church population of 5,000, divided among 40 congregations and ministered to by 17 clergy and two paid lay-workers. There is a new church, and strong congregation at Salmon Arm, and a new and pretty church at Vernon.

Diocese of Ottawa.

THE FINANCIAL report for Christ Church Cathedral shows an increase in several of the parish funds.—IT IS expected that $5,000 will be raised in the diocese towards the Pan-Anglican thankoffering.

Diocese of Montreal.

SEVERAL presentations have been made by the societies at work in St. George's parish, to the Rev. A. P. Plumptre and his wife, who leave to take up work in England, May 9th. One of the gifts was a solid silver pocket Communion service.—A MEETING in connection with the Laymen's Missionary Movement was held in the Synod Hall, Montreal, May 5th, Bishop Carmichael in the chair. The speaker of the evening was Mr. Silas McBee of the New York *Churchman*. A strong central committee was appointed.

A TABLET has just been erected in Christ Church Cathedral, Montreal, bearing the inscription, "Erected by the Congregation of Christ Church Cathedral in Loving Memory of Sarah Maxwell, Principal of the Hochelaga School, who gave her life in a noble attempt to save the pupils at the destruction of the building by fire on February 26, 1907." The heroic death of this young school teacher caused the deepest sympathy and admiration throughout Canada, last year. She was a member of the Cathedral congregation.

MUCH REGRET was felt by her friends in Montreal at the death of the widow of Canon Henderson, principal of the Diocesan College at Preston Springs, Ont., on the Sunday after Easter. She was the first president of the Montreal diocesan Woman's Auxiliary and might be said to have had more to do with the founding of the Auxiliary in Montreal than anyone.

Diocese of Ontario.

BISHOP MILLS has appointed Dean Farthing to be commissary in the administration of the diocese during the Bishop's absence in Europe from May 5th until the end of September.

Diocese of Huron.

THE RESOLUTION discussed at the diocesan Woman's Auxiliary, that this year, when apportioning the life membership fees, only appeals from the Canadian mission field should be considered, is still under consideration, having been referred to a committee. There is a good deal of opposition to thus limiting the gifts from any source to the home field.—THE DEAN INNES Memorial Baptistery, which has been placed in St. Paul's Cathedral, London, is a very beautiful addition to the church. It was dedicated by Bishop Williams, April 12th.

Diocese of New Westminster.

CHRIST CHURCH, Vancouver, is to be enlarged immediately, the whole amount needed having been subscribed. A gift is to be made to St. James' Church, Vancouver, by members of the congregation, in memory of a relative killed in South Africa; it is a crucifix to replace the cross at present on the rood screen.—THE BISHOP and Mrs. Dart left New Westminster, April 3d for England. During his absence the Ven. Archdeacon Pentreath will be Commissary of New Westminster, and the Ven. Archdeacon Beer, Commissary for the diocese of Kootenay.

The Magazines

IN THE magazine number of *The Outlook* for May, Mr. Clinton Rogers Woodruff writes appreciatively of the Mayor of Pittsburgh, George W. Guthrie, who is a leading Churchman of that city as well. The subject of his article is "A Mayor with an Ideal." Mr. Guthrie has given to Pittsburgh an absolutely non-partisan administration and one characterized by considerable reduction in taxes, increase of inadequate salaries, current expenses paid for out of the tax levy, including work on a filtration plant, the building of which will be grateful information to those who visit in Pittsburgh as well as to residents. The article shows in concrete form how Christian principles may be applied to civic work by civic officers. One hopes that Mr. Guthrie's work is adequately appreciated in his own city. It will certainly be gratefully recognized in other cities as an example of what can be accomplished in an American

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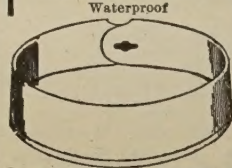

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city if the citizens can be consolidated in the interest of civic purity.

WE ARE in receipt of the first number of *Eirene*, the quarterly magazine of the Anglican and Eastern Orthodox Church Union, whose aims have already been outlined by our London correspondent. The American subscription price is $1.00., Subscriptions should be addressed to C. G. Harrison, Esq., Capworth Lodge, Leyton, Essex, England.

THE PROBLEM OF THE FASHIONABLE CONGREGATION.

A congregation made up of one class only is never satisfactory, because it is not representative of our common life here; it needs "all sorts and conditions of men" really to satisfy the Catholic idea of the Church. But of all congregations the least satisfactory is a fashionable one, and it is so because it is the least responsive. "The cares and riches and pleasures of this life" are a barrier which it is hard for the Word of God to overcome. It was my lot often while in ——— to hold services at the large state institution for the insane near by. Two or three hundred were gathered together, and they always listened with perfect propriety and silence to the sermon. But the preacher could not help but feel the pathetic lack of responsiveness. It was like preaching to a stone wall, and was done in the faith that some words might perchance penetrate the clouded brains of the hearers, and bring a gleam of light and comfort. There is just a tinge of the same feeling in preaching and dealing with a worldly and fashionable congregation. It is hard to make the word reach home; to get beneath the surface of an artificial exterior, and find the heart that beats like other hearts underneath. It is not that all the members of such a congregation are like that. That would be doing them a great injustice, for some of the noblest men and women, some of the most refined and cultured in the highest Christian sense, some men and women of the deepest piety and most unworldly lives are found among the class that in the main is dubbed fashionable. There were many such at St. Peter's, but they lived in a worldly atmosphere, and the atmosphere invaded the church, and made the work of the rector difficult and at times discouraging. But this is what the Church is for, to leaven just such lives, and to redeem them from their worldliness and pride. Some of the best work in the Church is being done under such conditions, as witness St. Thomas', New York, and St. James', Philadel-

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phia. It was in such a parish that Bishop Nicholson made such a splendid record, and by the strength of the gospel of another world, fortified by his own singularly unworldly life, won over the people to live on a higher and more unselfish plane. But the work can only be done effectively by those who "keep themselves unspotted from the world," not seeking or minding high things, not overawed or intimidated by pride of purse or social rank, not "shunning to declare the whole counsel of God," but only, and always, and in everything, out of a great love and charity for souls, and in that spirit of unselfishness that is always recognized when it is really present, the spirit of the apostle, "I seek not yours, but you."—*Rev. C. H. Hibbard, D.D.*

IT IS A common notion that a clergyman's life is unworldly and unpractical, and that "the sons of the clergy" are, as a rule, a very shiftless, hapless lot. The fact is, no class can make a better showing in the nation's history than the "sons of the clergy." If our readers will scan the lists they will find in it such names as Drake and Nelson, greatest among admirals; great generals like Sir Evelyn Wood; painters like Joshua Reynolds, and architects like Christopher Wren; Lord Chancellors like Herschell and Selborne, and judges like Lord Justice Bowen; masters of prose and poetry like Addison, Goldsmith, and Tennyson; missionaries like St. Patrick and evangelists like the Wesleys, not to speak of mathematicians and ecclesiastics innumerable. They can also find the names of great empire builders like Warren Hastings, Cecil Rhodes, and Lord Curzon, and great schoolmasters like Sedgewick, Farrar, and Welldon. Our attention is drawn to another eminent name on the list by a leading article in the February issue of that bright London journal, *The Young Man*. The subject of that article is Mr. Cyril Arthur Pearson, who is a clergyman's son. His name is familiar to a large circle of readers by such publications as *Pearson's Weekly* and *Pearson's Magazine*. He started the London *Daily Express*, purchased the London *Standard*, and controlled several newspaper enterprises. But in this, our Canada, who are the leading solid men, the backbone of the nation, but the sons of the clergy. Look round and you will find that is the case.—*Canadian Churchman.*

UNTIL THE Lord shall see fit to send down some of the holy angels, who neither eat nor drink, nor wear clothes, to preach the Gospel and do the work of the ministry, this Gospel must be preached, and this work must be done by His ministers here on earth; and as they are "earthen vessels and men of like passions" with other men, and have all the common human needs and wants, they must have a temporal support, and as they cannot "leave the word of God and serve tables," this support must be provided by the laity, and whether it will be just and liberal, or not will depend largely upon the laity's own appreciation of the blessings of the Gospel. That is the sum and substance of it all. There is absolutely no charity about it. It is simply a division of labor in the Church of God, where ministers and laity alike are "laborers together with God." And each side should have such a just sense of the benefit recieved as to be ready and willing to make a just return. If there be any charity at all, it is far more likely to be on the side of the ministry than the laity. For many men at least not only spend all that they have or their friends can give them to prepare themselves for the work of the ministry, but deliberately turn their backs on the lucrative callings of life in order to serve God and their fellow-men in the ministry of His Church.—*The Bishop's Letter.*

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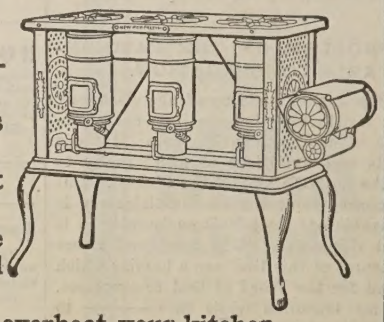

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